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A Descriptive Catalogue of

Sanskrit Manuscripts

deposited in the

Government Sanskrit Library
Sarasvati Bhavana, Benares

Volume I

PURVA MIMANSA

By

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INTRODUCTION.

THE Mīmāṃsā Collection of manuscripts in the Library of the Government Sanskrit College, Benares, as represented in the following Catalogue, comprises ~~572~~ manuscripts. This 568 includes all the works on the subject which were acquired annually and from time to time and which hitherto formed part of different sections of the Library. Considering that a complete and exhaustive Catalogue of the Library in each of its classes should bring together all the works belonging to the class concerned, an endeavour has been made to amalgamate all the sections so far as manuscripts of the particular class are concerned.

A mere glance at the contents of the Catalogue will suffice to convince one that the Mīmāṃsā Collection is as rich as it is valuable. There are 64 dated manuscripts in this Collection, of which *one* belongs to the 15th century, *eight* to the 16th, *sixteen* to the 17th, *six* to the eighteenth, *twenty-eight* to the 19th, and *five* to the 20th century.

Jaimini, the author of the Sūtras.—We must start with the Mīmāṃsā Sūtras of Jaimini. This work represents a body of aphorisms, as such works invariably are, and is divided, so far as the current portion goes, into 12 chapters, for which reason it is known as द्वादशलक्षणी. Each of these chapters is sub-divided into pādas which vary. Of this work there are 13 manuscripts in the present Collection (nos. 1 to 13).

Śabara Muni's Bhāṣya.—The earliest and most authoritative commentary extant on the above is the Bhāṣya attributed to Śabara Muni, of which there are 57 manuscripts in the present Collection (nos. 14 to 70). The date of the author is not definitely known, nor anything about his nationality.

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Other Commentaries on the Sūtras.—Besides Śabara's work which is indeed the standard commentary on the Sūtras, there are numerous glosses on these Sūtras, of which we have no less than twenty-two, viz. those by Pārthasārathi, Mādhavāchārya, Bhavanātha, Dinakara, Nīlakaṇṭha, Gāgā Bhaṭṭa, Śaṅkara Bhaṭṭa II, Ananta Bhaṭṭa, Khaṇḍa Deva (two works), Bhāskara Rāya, Rāghavānanda, Viśvakarmā, Brahmānanda, Vaidyanātha Tatsat, Vāsudeva Dīkṣita, Divākara Dīkṣita, Rāmeśvara Kavi, and four glosses the authorship of which is not known.

Differences of interpretation: Prabhākara, Kumārila, and Murāri.—There are two, or probably three, distinct lines of interpretation in the Mīmāṃsā school, represented by Bhaṭṭa Kumārila, Prabhākara, and Murāri Miśra. Murāri's School is practically defunct. All that we know of him and his views is from references and quotations in later literature.*

Prabhākara and his School.—Prabhākara's school too is practically non-existent, except for its surviving literature. Kumārila alone rules the field. But Prabhākara's influence was once enormous. And in the history of Indian Philosophy his place is unique. He is generally known as "Guru" and is probably to be associated with Kashmir or its neighbourhood.†

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*"मुरारेस्तृतीयः पन्थाः" has become almost a proverb in Sanskrit. That Murāri was a great author, and not merely a dialectician, may be presumed.

His views on causality and other topics still survive. Cf. Nyāyakusumāñjaliprakāśa of Vardhamāna.

† As to the relative priority of Kumārila and Prabhākara there are wide differences of opinion. The reader is referred for a discussion of this point to the following: Gaṅgānātha Jhā, The Prabhākara School of Mīmānsā: A B. Keith, The Karma Mīmānsā; Kuppuswami Sāstri, . ; Gopinatha Kaviraj, "Introduction" to the English Translation of Tantravārtika (Bibliotheca Indica), pages xiv—xvi. According to Mādhava's Sarvadarśana Kaumudī Prabhākara was the author of two commentaries on Śabara Bhāṣya—viz. (1) Vivaraṇa, in 6,000 ślokas, and (2) Nibandhana, in 12,000 ślokas. Bṛhatī is another name of this Vivaraṇa (cf. Third

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Śālikanātha.—His school is represented in the present Collection by manuscript no. 493, a copy of Prakaraṇa-pañchikā, written by Śālikanātha. Śālika's age and nationality have to be determined. The earliest reference to Śālika is probably to be found in Udayanāchārya's Nyāyakusumāñjali (Stavaka III). As I have already pointed out in my Introduction (pages vii—ix) to Varadarāja's Kusumāñjalibodhanī (the Princess of Wales Sarasvatī Bhavana Texts, no. 4), the nature of the reference seems to indicate not only that Śālika was Udayana's contemporary or at best an immediate predecessor but also that he was a native of Bengal. Udayana lived about the end of the 10th century, his Lakṣaṇāvalī being dated in Śaka, 906 (तर्काम्बराङ्क) or 984 A. D. It is therefore probable that Śālika belonged to the middle of the 10th century. Besides the Pañchikā referred to above, Śālika was the author of a commentary on each of the two *ṭīkās* (Bṛhatī and Laghvī) of Prabhākara. These commentaries are known as Ṛjuvimalā and Dīpaśikhā, respectively (cf. Mādhava's Sarvadarśana Kaumudī and Rāmānuja's Tantrarahasya).

Bhavanātha Miśra : Nayaviveka.—Subsequent to Śālikanātha Bhavanātha was a great advocate of the Prabhākara school of Mīmāṃsā. His Mīmāṃsā Naya Viveka, of which we have three manuscripts (nos. 189 to 191), is a commentary on the Sūtras. He is called a Mahāmahopādhyāya or simply Mahopādhyāya. In the Colophons of the manuscripts he is sometimes named Bhavadeva Upādhyāya (cf. Colophons at the end of V. 2 to 4, VI. 1 and 2). But there appears to be

Oriental Conference, pages 477-478. But it seems probable that Nibandhana was from another pen. Vāchaspati in the Nyāya Kaṇikā and Pārtha Sārathi in the Nyāyaratnamālā refer to the two authors as distinct But Rāmānuja also in the Tantrarahasya attributes to Prabhākara two commentaries on the Bhāṣya, a bigger one called Bṛhati and a smaller one called Laghvī. There is apparently no difficulty about the identity of the Vivaraṇa and the Bṛhatī. But if Nibandhana is really proved to be from a different pen, the second and smaller commentary, to which both Mādhava and Rāmānuja refer, remains still to be determined.

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no doubt that both Bhavanātha and Bhavadeva were variants of the same name. It may be pointed out in this connection that Varadarāja, who was the author of a commentary on Bhavanātha's work, speaks of Bhava Deva and Bhavanātha as identical. Thus नाथं भवं occurs in verse 5 of his benediction and भवदेव in verse 10.

Some scholars are inclined to take this author to be the same as the father of Śaṅkara Miśra, the famous author of Upaskāra, Ātmatattvavivekakalpalatā, etc. But beyond a similarity of name there appears to be no plausible ground on which this identity may be established. Pratyaksvarūpāchārya refers to Bhavanātha and to the Nayaviveka in his commentary, called Nayanaprasādinī, on Chitsukha's Tattvapradīpikā. Pratyaksvarūpa's date being the 14th century, the date of Bhavanātha must be about 1300 A.D. or the beginning of 1400 A.D. In that case he cannot have been the father of Śaṅkara Miśra who lived about the middle of the 15th century.

Commentaries on Nayaviveka—(a) by Varadarāja.—The present collection contains four commentaries on the Nayaviveka. Of these the one, called Dīpikā, is by Varadarāja, son of Raṅganātha, son of Devanātha, son of Praṇatārtihara of Kiḍamli* family on the bank of the river Śukā. He was a follower of Śrī Vaiṣṇavism, and his Guru was one Sudarśana of Atrikula.† Varadarāja claims that his interpretation is supported by tradition and is साम्प्रदायिक. ‡ He refers to Chandra and other writers of Nibandhas. His commentary

* Dr. Hultzsch's manuscript (Report in S. India, no. II, page 137) reads it as Tigambi family and the name of the river appears there as Śakā. The Colophon of the Manuscript noticed by Dr. Hultzsch reads इत्यात्रेयस्य सुदर्शे, from which it would seem that Varadarāja was of Atri family.

† This Varada is to be distinguished from the famous Varadāchārya of Vatsya family who was the author of "Tattvanirṇaya" and was the nephew and pupil of the great Rāmānuja. Sudarśana, the writer of Śrutaprakāśikā, a commentary on the Śrī Bhāṣya, was the pupil of this Varada.

‡ He says plainly that though he is able to write an independent treatise on the subject (विधान्तरं) he is satisfied with writing a commentary only, simply to give out the traditional view which is not generally known (सम्प्रदायेऽत्र दुर्लभः संप्रकाश्यते).

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extends to the Tripādī section only, which is the most difficult portion of Bhavadeva's work.

(*b*) *By Sāṅkara.*—There is another commentary on the Nayaviveka called Śaṅkādīpikā (nos. 411 and 412). Nothing is known about this author except that he was a pupil of one Rāmārya and Govindopādhyāya. Cf. Hall, p. 180.

(c) By Dāmodara.—The third commentary is by Dāmodara Sūri, son of Mādhava Yogin, and is called Alaṅkāra (nos. 413 and 414). The author is probably identical with the writer of commentary on the Mīmāṃsā Sūtras (धर्ममीमांसावृत्ति), called सुबेाधिका. (Peterson, Ulwar Catalogue, page 14.)

(d) By an unknown author.—The authorship of the fourth commentary is not known (nos. 415 and 416).

Kumārila Bhaṭṭa, his Ślokavārtika, Tantra Vārtika, Ṭupṭīkā and Laghuvārtika.—The greatest name however in the history of Pūrva Mīmāṃsā is undoubtedly that of Kumārila Bhaṭṭa called Kumāra Svāmī by Pārthasārathi in his Nyāyaratnamālā. He was the author of a series of expositions on the Bhāṣya, known as Vārtika. His Ślokavārtika, on chapter I, pāda I, is in verse. This is the best philosophical presentation of the Bhāṭṭa system on which all subsequent treatises are based. There are four manuscripts of this work in the present collection (nos. 278—281). Ślokavārtika stops at the end of pāda 1. With pāda 2, begins Tantravārtika, the *magnum opus* of Kumārila, a work which has proved to be a veritable mine of information to all Mimāṃsā authors of later ages. It extends to chapter III. The remaining portion of Jaiminī's work is discussed in his Ṭupṭīkā. There are 48 manuscripts of Tantravārtika (nos. 282—329) and five of Ṭupṭikā (nos. 330—334). There is also a Laghuvārtika attributed to Kumāra Svamī.)*

* The Śloka Vārtika is otherwise known as Kārikā and the Tantra Vārtika as Tantraṭīkā. Kumārila was perhaps also the author of two works——one, the Bṛhaṭṭīkā and the other, Madhyamaṭikā. These are now lost and were attributed to him by Kṛṣṇa Deva in the Tantra Chūḍāmaṇi and by Mādhava Bhāratī in the Sarvadarśana Kaumudi. (See Proceedings of the Third Oriental Conference, pages 475 and 526.)

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Kumārila is usually supposed to be a contemporary of Śaṅkarāchārya. Tradition says that he was defeated in a controversy with Śaṅkara and that he burned himself on a pyre before the latter's eyes. Śaṅkara's date is still an open question. Assuming that Śaṅkara lived towards the end of the 8th and beginning of the 9th century, it would follow that Kumārila belonged to the middle of the 8th century.*

The line so laboriously inaugurated by Kumārila seems to have practically died with him. His true aim of life, as that of every sincere advocate of Mīmāṃsā, was to revive in his own way the Vedic religion in its ritualistic and sacrificial aspects—aspects which suffered a deadly set-back owing to the rise and development of Buddhism and Jainism. In Kumārila's time Buddhist philosophy was flourishing, especially at centres like Nālandā, and we find in the Śloka Vārtika clearest indications of Kumārila's very close acquaintance with it. How far Kumārila or Śaṅkara really succeeded in demolishing the structure of Buddhist religious thought the future historian of Indian culture will be able to say.

Dark Age: Mādhavāchārya and his Nyāyamālā Vistara.—In any case it is strange that the Mīmāṃsā school does not seem to have thrived well immediately after Kumārila's age. So far as the literary history of the system is concerned the period from Kumārila to Mādhavāchārya is, save for a few illustrious names, practically a total blank. The next author, therefore, which calls our attention after Kumārila is probably Mādhavāchārya, of whose Jaiminīya Nyāyamālā there are 37 manuscripts (nos. 152—188) in the Library. In mediæval Sanskrit literature, more particularly in the Vedic and Vedantic literature, Mādhava occupies a unique position. His

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* For a detailed study of the date of Kumārila and of certain episodes in the story of his life, see my "Introduction" to the English translation of Tantravartika, published in the Bibliotheca Indica Series of the Asiatic Society of Bengal.

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contribution to the revival of Vedic culture in the country can be truly appreciated if only we remember that, as we have just pointed out, in spite of Kumārila's best efforts to introduce Vedic studies there was a long and dark period immediately after Kumārila's death. It may be freely admitted that between the 8th century when Kumārila lived and worked and the 14th, the age of Mādhavāchārya, i.e., for a period extending over 500 or 550 years Vedic religion had again gone to sleep. That Bengal, under Buddhist and Tantric influences, lost its Vedic culture is probably certain. But it is of interest to note that even from Southern India Vedic traditions disappeared. The rise of Pāñcharātra Āgama, including as an offshoot the Śrī Vaiṣṇava system, and of the Vīraśaiva cult, and the spread of Jainism, had much to do with the decline of Vedism in the south. The families of Mādhava and of his patron Bukka Rāya of Vijayanagara are associated with this revivalistic movement. The preparation of cyclopaedic Commentaries on the Vedic Saṃhitās and Brāhmaṇas is only a step in the direction of this renaissance. The study of Mīmāṃsā Sūtras having ceased with the cessation of interest in the ceremonies the meaning of the Sūtras became in course of time obscure. Mādhava's chief object in composition of the Nyāyaratnamālā was to supply the adhikaraṇas in succession so as to render intelligible the context of the Sūtras.

Pārthasārathi.—Pārthasārathi Miśra was a famous writer of Mīmāmsā in mediaeval India. In the present Collection we have 81 MSS. of his Śāstradīpikā (nos 71 to 151), 12 of his Tantraratna (nos. 336 to 347) and four of his Nyāya- (or Naya) ratnamālā (nos. 486 to 489). The Śāstradīpikā is one of the best glosses on the Sūtras explained from the view-point of Kumārila. The Tantraratna is a commentary on the Śabara Bhāṣya or rather on the Ṭupṭīkā, and the Nyāya-ratnamālā is an independent treatise dealing with the main topics of Mīmāṃsā.

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Very little historical information is available regarding Pārthasārathi. He calls himself the son and pupil of Yajñātman and was probably a native of Mithilā. A manuscript of his Tantraratna existing in the Library of the Government Sanskrit College, Calcutta, bears Saṃvat 1651 or 1594 A.D. (Catalogue of Calcutta Sanskrit College, Indian Philosophy, no. 184, page 117). The India Office manuscripts of Nyāyaratnamālā is dated in Saṃvat 1591 or 1534 A.D. Mādhavāchārya (1500 A. D.) refers to him in the Nyāyamālā ; so does Pratyaksvarūpa (1400 A.D.) in the Nayanaprasādinī. Partha sārathi may be assigned, therefore, to the 13th century at the latest.

Commentaries on his (i) Śaśtradīpīkā and (ii) Tantraratna.—On his Śāstradīpikā we have commentaries by Nārāyaṇa Bhaṭṭa, Śaṅkara Bhaṭṭa, Kamalākara Bhaṭṭa, Rāma Kṛṣṇa Bhaṭṭa, Champaka Nātha, Vaidya Nātha Tatsat, and Soma Nātha.

The commentaries on the Tantraratna are by Someśvara.

Someśvara alias Rāṇaka. The name of Pārtha Sārathi suggests that of Bhaṭṭa Someśvāra, son of Mādhava Bhaṭṭa*, who is held as his rival in the field of Mīmāṃsā by subsequent authors. His Nyāya Sudhā †, of which we have 33 manuscripts (nos. 437—469), is a commentary on the Tantravārtika. He is referred to very disparagingly, viz., as a plagiarist (राणकचैार्य) by Kamalākara (1612 A.D.) in his Āloka on the Sāśtradīpikā and also by Ananta Deva II in his Bhāṭṭālaṅkāra, by Rāmakṛṣṇa Bhaṭṭa in his commentary on the Śāśtradīpikā, and by Pratyaksvarūpa (1400 A.D.) in the Nayanaprasādinī.

Someśvara thus appears to belong to the age in which Pārthasārathi lived.

Sucharita Miśra : his Kāśikā.—To the same age may be assigned the name of Upādhyāya Sucharita Miśra of whose

* Called by Somesvara himself त्रिकाण्डमोमांसामण्डनप्रतिवसन्त सेामयाजी ।

† Also called Sarvopakāriṇī or Sarvānavadyakāriṇī.

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commentary, called Kāśikā, on Kumārila's Ślokavārtika, we have three manuscripts (nos. 432 to 434). Of these manuscripts no. 433 is dated Saṃvat 1507 (see fol. 876) or 1450 A.D. Rāmakṛṣṇa Bhaṭṭa, author of a commentary on the Śāstradīpikā, and Pratyaksvarūpa (1400 A.D.) refer to Sucharita and his work.

Rāmānuja, the author of Nāyakaratna. Nos. 536—539 are manuscripts of Nāyakaratna attributed to one Rāmānuja Āchārya. It is a Commentary on Pārthasārathi's Nyāyaratnamālā. The author says that though he is a follower of the Prabhākara school he undertakes this composition out of deference for Pārthasārathi.* Nothing very particular is known about the author, except that he was also the author of an independent work on the Prabhākara system of Mīmāṁsā, called Tantrarahasya†, in which he calls himself an inhabitant of Dharmāpurī on the bank of the Godavari and a worshipper of Nṛsiṁha.

Indrapati.—No. 533 is a copy of Mīmāṁsārasāpalvala attributed to Mahāmahopādhyāya Indrapati Ṭhakkura, son of Ruchipati and Rukmiṇī. His Guru in Mīmāṁsā was one Gopāla Bhaṭṭa, who is to be differentiated from his later namesake, also a Mīmāṁsaka, the author of Mīmāṁsāviḍhibhūṣaṇa. The date of Indrapati may be determined on the basis of the following data :—

(*a*) Ruchipati was a protégé of Rājā Bhairava Siṁha Deva of Mithilā (time about 1437 A. D. ??).

(*b*) Indrapati's son was Premanidhi, whose Dharmādharmaprabodhinī (Mitra, no. 1999) was completed in Saṃvat 1410. In this place the word Saṃvat evidently means Śakābda, so that the year corresponds to 1488 A. D.

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* गुरुतन्त्रनियन्त्रितोऽप्यहं बहुमानादिह पार्थसारथेः ।
विवृणोमि मतोतराश्रितां स्थिरभावां नयरत्नमालिकाम् ॥

† Published in the Gaekwad's Oriental Series (No. XXIV) in 1923.

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(c) Indrapati's pupil was Lakṣmīpati Upādhyāya, the author of Śrāddharatna in which it is said that the author's family once lived at Māhiṣmati in Nizam Shahi's dominion. Lakṣmīpati was living in La Saṃ 339 or 1458 A.D., when a manuscript of Udayana's Tātparyapariśuddhi was transcribed for him. From this it appears that Indrapati lived in the middle of the 15th century.

Deva Nātha Ṭhakkura.—No. 494 is a copy of Adhikaraṇa Kaumudī by Deva Natha Ṭhakkura, a Maithil Brahaman. He was also the author of a supplement (परिशिष्ट) to Pakṣadhara Miśra's Āloka on Gaṅgeśa's Tattva Chintāmaṇi. MM.H.P. Śāstrī noticed (Notices, Vol. III, no. 116, pages 74-75) a copy of this manuscript transcribed by order of the author himself.* It is dated La Saṃ 443 or 1562 A.D. Hence Devanātha must be assigned to the middle of the 16th century. Devanātha followed Soma Bhaṭṭa and quoted Ratnākara, Kalpataru, Śrīdatta, Harinātha, and Vāchaspati.

Rāma Kṛṣṇa Bhaṭṭa.—Siddhānta Chandrikā or Yuktisnehaprapūraṇi is the name of a Commentary on the Śāstradīpikā by one Rāma Kṛṣṇa Bhaṭṭa, son of Mādhava, of the Parāśara Gotra. His genealogy is thus shown in the introductory verse of his commentary:

Śivadāsa.
|
Janārdana-m. Gaṅgā Devī.
|
Bhairava†-Puna or Puta Devī.
|
Nārāyaṇa-m. Ramā Devī.
|
Mādhava-m. Prabhāvatī.
|
Rāma Kṛṣṇa.

---

* ल सं ४४३ चैत्र वदि एकादश्यां चन्द्रे महामहाठक्कुर श्रीदेवनाथमहाशयानुशासनात् राघवेन लिखितं ।

† Bhairava was a famous Vedantist and patronised by the Rājās of Śeṣa family.

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Rāmakṛṣṇa's father was a great Vedāntic scholar and a votary of Rāma Chandra. Having renounced all worldly desires he became an ascetic, and leaving Malwa, his native land, came over to Benares—where he ultimately settled—with his wife for purposes of study. At Benares a son was born to him. This was Rāmakṛṣṇa, the present author. Rāmakṛṣṇa was devoted to his father, under whom he studied and was well read in all the Śāstras and far-famed as a writer. He obtained the title of 'Bhaṭṭa' in the learned community of the Nāgaras from a Brāhmaṇa named Gopīnātha Rājarāja; and also the title 'Paṇḍita Śiromaṇi' from Balabhadra, the court Pandit of the Gajapati King of his time on account of his composition of Pratāpamārtaṇḍa. This Gajapati King was evidently Pratāparudra of Orissa, of whom we hear so much in connection with the Vaiṣṇavist propaganda of Chaitanya Deva of Bengal. The Commentary on the Śāstradīpikā was composed at Benares in 1543 A. D.

Raghunātha Vidyālaṅkāra Bhaṭṭāchārya.—Raghunātha was the writer of a work, called Mīmāṁsāratna (no. 525), which consists of two parts, viz., Pramāṇa and Prameya, or rather of three, viz., Pramāṇa, Prameya, and Vidhi. Raghunātha refers to Pārthasārathi, Sucharita Miśra, etc. His time is not known. But as the India Office manuscript of his Mīmāṁsā Prameyaratna belonged to the collection of Sarvavidyānidhāna Kavīndrāchārya Sarasvatī, a contemporary of Shah Jehan, he may be assigned to a much earlier date. He may be tentatively placed in the 16th century.

Annam Bhaṭṭa.—The name of Annam Bhaṭṭa is well known in the bibliography of Indian Philosophy. The present collection contains one manuscript of his Subodhinī, which is a commentary on the Tantravārtika (no. 470), and a manuscript of his commentary on the Nyāyasudhā, called Rāṇakaphakkikā Vyākhyā (no. 484). He is reputed to

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have been the author of several other works, viz., Mitākṣarā, a commentary on the Vedānta Sūtras, Uddyotana, a commentary on Kaiyyaṭa's Mahābhāṣyapradīpa, etc. The author of Tarkasaṅgrha is also perhaps to be identified with him. He lived at Parikapadu, in the Kistna district. His father was Tirumala Bhaṭṭa, *alias* Sarvatomukha Yājī, son of Mallu Bhaṭṭa *alias* Agnihotra Sūri, son of Lokanātha *alias* Dvādaśāhajya. Agnihotra wrote commentaries on Chintāmaṇyāloka in Nyāya and Tattvaviveka in Vedānta. Annam Bhaṭṭa may with some probability be assigned to the 16th century A. D.

Appaya Dīkṣita.—The name of Appaya Dīkṣita, whom Madhusūdana Sarasvatī describes as सर्वतन्त्रस्वतन्त्र, is a familiar name in the history of Sanskrit Literature. He was one of the most brilliant and versatile scholars of India. In the present collection there are four manuscripts of his Vidhirasāyana* (nos. 518—521) and one manuscript of Upakramaparākrama (no. 517).

Appaya was the son of Raṅgarāja Adhvarin, author of Advaitavidyāmukura and Vivaraṇadarpaṇa and grandson of Āchārya Dīkṣita *alias* Vakṣahsthalāchārya, a contemporary of Kṛṣṇarāja, King of Vijayanagara. He was of Bharadvāja gotra. He was born in 1587 A.D. and died in 1658 A. D. He came to Benares, where he stayed for some time and became acquainted with the veteran Mīmāṁsā scholar Khaṇḍa Deva to whom he presented a copy of his Vidhirasāyana. Khaṇḍa Deva entertained a very high opinion of Appaya's scholarship. It was here probably that Bhaṭṭoji Dīkṣita read with him Brahma Sūtras and Śaṅkara Bhāṣya and also Appaya's own anti-Madhva tracts.

The opposition of Paṇḍitarāja Jagannātha to Appaya and Bhaṭṭoji has become historical. It seems that the main cause

* Appaya's own commentary on this work bears the name सुखोपयोजनी।

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of his irritation lay in Bhaṭṭoji's refutation of Prakriyāprakāśa (com. on Prakriyākaumudī), the work of Śeṣa Kṛṣṇa Dīkṣita, the father of Jagannātha's own teacher Śeṣa Vīreśvara.

Appaya was a voluminous writer, having written no less than 104 works, on almost every important subject in Sanskrit Literature. Some of his works are named below :—

A.—In Advaita Vedānta—

(*a*) Nyāyarakṣāmaṇi, a com. on the Brahma Sūtras, (Ch. I).

(*b*) Siddhāntaleśasaṃgraha.

(*c*) Vedāntakalpatarruparimala, a commentary on Amalānanda's Kalpataru.

(*d*) Nayamañjarī.

B.—In Viśiṣṭādvaita Vedānta—(Vaiṣṇava).

(*a*) Naya Mayūkha Mālikā.

C.—In Viśiṣṭādvaita Vedānta—(Śaiva).

(*a*) Śivārka Maṇidīpikā, a com. on Śrīkaṇṭha Bhāṣya.

(*b*) }
(*c*) } Ratnatrayaparīkṣā and its commentary.

(*d*) Maṇimālikā.

D.—In Dvaita Vedānta—(Mādhva).

(*a*) Nyāyamuktāvalī, a commentary on the Brahma Sūtras.

(*b*) Commentary on the Nyāyamuktāvalī.

E.—In Alaṅkāra—

(*a*) Chitramīmāṃsā.

(*b*) Vṛtti Vārtika.

(*c*) Kuvalayānanda, a commentary on Jayadeva's Chandrāloka.

F.—In Mīmāṃsā—

(*a*) Vidhirasāyana.

(*b*) Commentary on the above, called Sukhopayojanī.

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(c) Upakramaparākrama.
(d) Vādanakṣatrāvalī.
(e) Chitrakūta.

G.—In Vyākaraṇa—
(a) Vādanakṣatrāvalī.

H.—In Epic Literature—
(a) Mahābhārata Tātparyanirṇaya.
(b) Rāmāyaṇa Tātparyanirṇaya.

I.—In Prākṛta Vyākaraṇa—
(a) } Prākṛta Chandrikā and its commentary.
(b) }

J.—In General Philosophy—
(a) Mata Sārārtha Saṃgraha. This is a synopsis of the views of Śaṅkara, Rāmānuja, Śrīkaṇṭha, and Madhva.

K.—In Polemics.—
(a) Madhvatantramukhamardana.

L.—In Stotra and allied Literature—
(a) In praise of Viṣṇu—
 (i) Varadarājastava.
 (ii) Śrīkṛṣṇadhyānapaddhati.
(b) In praise of Śiva—
 (i) Śivānandalaharī.
 (ii) Śikhariṇīmālā.
 (iii) Śivatattvaviveka, commentary on Sikhariṇīmālā.
(c) In praise of Śakti –
 (i) Durgāchandrakalāstuti.
(d) In praise of Sūrya—
 (i) Ādityastotraratna.

Rāma Kṛṣṇa Bhaṭṭāchārya.—Rāma Kṛṣṇa was the author of Adhikaraṇa Kaumudī, of which there is one manuscript in the present Collection (no. 493).

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Veṅkaṭeśvara Dīkṣita.—Veṅkateśvara Dīkṣita, the writer of Mīmāṃsā Vārtika Ābharaṇa, of which there are seven manuscripts in this Collection, (nos. 477 to 483) was a famous Mīmāṃsā scholar. The present work was a commentary on Kumārila's Ṭupṭīkā. The author was the son of Govinda Dīkṣita and younger brother and pupil of Yajña Nārāyaṇa Dīkṣita.* Veṅkateśvara was probably the Guru of Rāja Chūḍāmaṇi Dīkṣita.

Champaka Nātha.—Champaka Nātha was the author of a commentary on the Śāstradīpikā, named Prakāśa (nos. 372 to 380). He says that he explains the text according to the traditional line of interpretation. It seems from what he says that people in those days were not generally inclined to consult ancient commentaries.

The date of Champaka Nātha is not known.

Soma Nātha.—Soma Nātha, son of Mahāmahopādhyāya Suru Bhatta of Niṭila† family, was the writer of a commentary on the Śāstradīpikā, called Mayūkhamālikā (nos. 388 to 403). He states that he studied the various Kalās under the guidance of his elder brother Veṅkaṭādri Yajvan.

Āpadeva.—Āpadeva, the author of Mīmāṃsā Nyāya Prakāśa (nos. 495 to 503), a popular Mīmāṃsā tract, was the son of Ananta Deva I, son of Āpadeva I, son of Ekanātha. He wrote a commentary (called Dīpikā) on Vedāntasāra. The author's family lived at Benares. Āpa Deva taught many pupils and was specially interested in Mīmāṃsā, Vedānta, and Dharmaśāstra.

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* The author describes himself as साग्निचित्यवाप्त वाजपेययाजी, his father as अद्वैतविद्याचार्य साग्निचित् सर्वतोमुखातिराजसाग्निचित्यवाप्त वाजपेययाजी and his elder brother as साग्निचित्य सर्वपृष्ठाप्तोर्यामयाजी. In the colophon of Rāja Chūḍḍāmaṇi Dīkṣita noticed by Hultzsch (II, p. 139) Veṅkateśvara is also called अद्वैतविद्याचार्य सर्वतन्त्रस्वतन्त्र साग्निचित्यवाप्त वाजपेययाजी।

† Written some times as Niṭhila or Niṭṭala.

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Ananta Deva II.—Āpa Deva's son was Ananta Deva who wrote a commentary on his father's Nyāya Prakāśa called Bhāṭṭālaṅkāra (nos. 540 to 545) and also a tract named Phala sāṅkarya Khaṇḍana (no. 556). He wrote numerous other tracts in Mīmāṃsā. But the work for which he became famous to posterity was his Smṛtikaustubha, a treatise on Dharmaśāstra. Ananta Deva II is referred to by Khaṇḍa Deva who died about 1666 A. D. Probably he was an earlier contemporary of Khaṇḍa Deva and later one of Kamalākara Bhaṭṭa. In the Smṛtikaustubha Ananta Deva II observes that he wrote it at the instance of Prince Baz Bahadur Chandra, son of Nīla Chandra, son of Trimalla Chandra, son of Lakṣmaṇa Chandra, son of Rudra Chandra, son of Kalyāṇa Chandra, son of Māna Chandra of the Lunar family. Trimalla was friendly to the Pandits of Benares. Lakṣmaṇa defeated chiefs of the Himālaya and possessed their states. (See Hall, p. 185.)

Jīva Deva.—Jīva Deva, the author of Bhāṭṭa Bhāskara (nos. 504 to 506), was Ananta Deva's younger brother and pupil. Jīva Deva refers to his brother's Kaustubha, which shows that Kaustubha had been completed before his own works. He also quotes Kamalākara's Nirṇaya Sindhu, thus showing that he lived after the second decade of the 17th century.

Koṇḍa Deva.—Ananta Deva II's pupil was Koṇḍa Deva, who calls himself the master of both the Mīmāṃsa systems. He wrote Bhāṭṭamatapradīpikā, of which we have a manuscript (no. 529.)

Bhaṭṭa Śaṅkara Bindu.—The time of Bhaṭṭa Śaṅkara Bindu, of whose Chintya Saṅgrahavāda we have a manuscript (no. 558), is not known. But Hall speaks of a manuscript of this work, dated Saṃvat 1729, so that the author must have lived at least before 1672 A.D.

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Gopāla Bhaṭṭa.—Mīmāṃsa Vidhibhūṣaṇa, of which there are two manuscripts in the present collection (522—523), is the work of Gopāla Bhaṭṭa, son of Maṅga Nātha Bhaṭṭa and grandson of Kṛṣṇa Bhaṭṭa, described here as पदवाक्यप्रमाणज्ञ. The author says that he wrote this work in reply to the unfair criticisms of Appaya Dīkṣita in his Vidhirasāyana on Kumārila's Vārtika, so that it is really a defence of Kumārila against the attacks of Appaya. He adds that as रसायन without भावना is injurious and produces derangement (विकार, e.g. श्वेतिमा) in the body, so does Appaya's work, viz. Vidhirasāyana, unless it is supplemented by भावना as furnished in the present work. The author was a votary of Nṛsiṃha.

Khaṇḍa Deva alias Śrīdharendra.—Khaṇḍa Deva, son of Rudra Deva*, was another illustrious author of Mīmāṃsā works. His Mīmāṃsā Kaustubha (nos. 220-233), Bhāṭṭa Dīpikā (nos. 232-248) and Bhāṭṭa Rahasya (nos. 526-528), are standard treatises in Mīmāṃsā Literature. Khaṇḍa Deva lived at Benares. His time may be ascertained as below :—

(*a*) He refers to Āpa Deva's Mīmāṃsā Nyāya Prakāśa and Ananta Deva's Bhāṭṭālaṅkāra. Both Āpa Deva and Ananta Deva lived in the first half of the 17th Century.

(*b*) His pupil Śambhu Bhaṭṭa wrote his Commentary Prabhāvalī on the Bhāṭṭadīpikā in 1707 A.D. Śambhu says that Khaṇḍa Deva died at Benares in Saṃvat 1722 or 1665 A.D.

(*c*) We further have it from Paṇḍitarāja Jagannātha's own admission that he read Mīmāṃsā with Deva at Benares. Nāgeśa in his Commentary Gurumarma-prakāśa says plainly that the word Deva is meant here for Khaṇḍa Deva. Jagannātha, as is well known, was a protegé of Dara Shiko and his father

* Described by his son as well-versed in both the schools of Mīmāṃsā.

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Shah Jehan. Khaṇḍa Deva thus lived in the middle of the 17th Century. We have a Ms. of his Bhāṭṭarahasya dated Saṃvat 1732, i.e. 1675 A.D. and copied at Benares.

Śambhu Bhaṭṭa.—Khaṇḍa Deva's pupil, as already noted, was Śambhu Bhaṭṭa, surnamed Kavimaṇḍana, who devoted his best energies to the interpretation of his master's Bhāṭṭadīpikā. His Commentary is known as Prabhāvalī, of which we have 10 Mss. (nos. 417-426). The work was composed at Benares in Saṃvat 1764 or 1709 A.D. He was also the author of a Commentary, called Sārasaṅgraha, on Raghunātha Bhaṭṭa's * Kālatattvavivechana (composed in Saṃvat 1677 or 1620 A.D.), in which work his father's name appears as Bālakṛṣṇa Bhaṭṭa. This Śambhu Bhaṭṭa is apparently identical with Śaṅkarānanda Nātha, disciple of Paramahaṃsa Parivrājaka Rāmānanda Sarasvatī. Śaṅkarānanda was the author of the famous Tantric work Sundarī Mahodaya (India Office Catalogue, p. 900).

Bhāskara Rāya alias Bhāsurānanda Dīkṣita.—From Śambhu Bhaṭṭa we pass on to the great Bhāskara Rāya who commented on the Jaimini Sūtras, Saṅkarṣa Kāṇḍa, Chapters 13—16. Bhāskara intends his work, which he names Bhāṭṭadīpikā, to be a continuation of or rather a supplement to, Khaṇḍa Deva's work of the same name which extends, as all Mīmāṃsā Commentaries do, till the 12th Chapter. No Commentator, not even Śabara himself, is known to have commented on the body of Sūtras arranged in 4 chapters (13th to 16th). Of Bhāskara's Commentary we have two Mss. (nos. 249-250). In the Catalogue Catalogorum, Vol. I, p. 404b, Aufrecht describes Bhāskara's work, apparently on the basis of data available to him at the time, as a Commentary

*Raghunātha belonged to the Bhāradvāja family and was the son of Mādhava and grandson of Rāma Kṛṣṇa Bhaṭṭa Bhāradvāja. His elder brother, Nārāyaṇa, was the father of Mahādeva, father of Bālakṛṣṇa, father of Mahādeva, the famous author of Nyāya siddhānta muktāvalī.

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on Khaṇḍa Deva's Bhāṭṭadīpikā, but this is erroneous. He makes the necessary correction in Vol. III, p. 142. The work was printed in the Pandit, N. S., Vols. XIV, XV.

Bhāskara says that till his time the Bhāṭṭadīpikā was without beginning and end (आद्यन्तविहीना)*. The name Dīpikā was therefore quite appropriate. He states further that by adding four chapters to it (13—16) he converts it into the 'Chandrikā'. The 16 chapters are as it were the 16 kalās of the full work. The Dharma Mīmāṃsā was originally षोडशलक्षणी i.e., in 16 chapters, divided into 4 sections, of which the first three were hitherto known and the fourth disappeared with time. It was like the त्रिपदा Gāyatrī. Bhāskara adds the 4th part and supplements it.

Bhāskara Rāya was the second son of Gambhīra Rāya Bhāratī Dīkṣita and Koṇāmbikā Devī. He was born at Thanuja† in the District of Vaijya in the Mahārāṣṭra Country. Gambhīra Rāya was himself a person of great erudition and of devotional habits. Bhāskara often describes him as पदवाक्यप्रमाणपारावारपारीणधुरीणनिखिलतन्त्रस्वतन्त्र, which, unless it is an exaggeration, is a high distinction. Bhāskara received his secular education at Benares under Nṛsiṃha Yajvan. That he attained high proficiency in all branches of learning and won laurels of renown from all quarters is apparent from a close survey of his varied works and from the history of the contemporary and subsequent literature of the country. He was one of the greatest votaries of the Śri

*Why does Bhāskara call the available portion of the Sūtras आद्यन्तविहीन, That the concluding portion was lacking is of course clear. But not so the initial part. The reason of the nomenclature is furnished by P. Rāma Miśra Śāstrī in his edition of the work. It is not known when the last section became obsolete. But Rāmānuja probably knew of it: Cf. his Bhāṣya on Ved. Sut. III. प्रदानाधिकार.

†Bhāskara's pupil Jagannātha in his Bhāskara Vilāsa says that Bhāskara was born at Bhaga and brought over to Benares by his father Umānanda, Bhāskara's pupil, says in the Nityotsavanibandha (1745 A.D.) that Bhāskara came originally from Rāśi and settled on the bank of the river Kāveri in Chola Country.

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Vidyā, into which he had been initiated by one Śiva Datta Śukla at Surat, and he wrote several works in connection with this worship and culture. His works as mentioned by his pupil may be thus enumerated.

(*A*) *In Mīmāṃsā.*—

(*a*) Vāda Kutūhala.

(*b*) Bhāṭṭa Chandrodaya.

(*B*) *In Dharma Śāstra*—

(*a*) Smṛtitattva.

(*b*) Pradoṣabhāskara.

(*c*) Tṛcha bhāskara.

(*d*) Ekādaśī vinirṇaya.

(*e*) Commentary on Baudhāyana Vidhi.

(*f*) Kuṇḍa bhāskara.

(*C*) *In Tantra*—

(*a*) Varivasyā rahasya.

(*b*) Ratnāloka—a Commentary on Paraśurāma Kalpa-sūtra.

(*c*) Setubandha—a Commentry on Nityāṣoḍaśikārṇava, composed at सप्तकोटीश्वर क्षेत्र in Goa in Saṃvat 1789 or 1732 A.D.

(*d*) Saubhāgya bhāskara—a Commentary on the Lalitā Sahasranāma. Composed at Benares in Saṃvat 1785 or 1728 A.D.

(*e*) Nāthanavaratnamālāmañjūṣā.

(*f*) Commentary on the Bhāvanopaniṣat.

(*g*) Commentary on the Kaula Upaniṣat.

(*h*) Commentary on the Tripurā Upaniṣat.

(*i*) Guptavatī –a Commentary on the Durgā Saptaśatī.

(*j*) Śataślokī.

(*k*) Mālāmantroddhāra.

(*l*) Varivasyāprakāśa.

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(*D*) *In Metre—*

(*a*) Vṛtta Chandrodaya.

(*b*) Chhandaḥ Kaustubha.

(E) In Nyāya—

(*a*) Nyāyamaṇḍana.

(*F*) *In Vyākaraṇa—*

(*a*) Rasikarañjinī—a Commentary on the Madhya Kaumudī.

(G) In Miscellaneous Literature.

(*a*) Khadyota—a Commentary on Ganeśa Sahasra Nāma.

(*b*) Commentary on Śiva's अष्टोत्तरशतनाम.

Bhāskara lived in the first quarter of the 18th Century.

It is said that once a controversy took place at the Court of King Mallikārjunapati or Mallarāja between Svāmi Śāstrī and Bhāskara Rāya as to the existence of lakṣaṇā in मत्वर्थे in the words पशु, सोम etc., in the viśiṣṭavidhi, viz., पशुना यजेत, सोमेन यजेत, etc. The Śāstrī admitted lakṣaṇā in such cases, whereas Bhāskara denied it. This controversy is recorded in a work called वादकुतूहल. It appears that this Śāstrī was the son of Nṛsiṃha, guru of Bhāskara. Bhāskara had come there after a long time to see his Guru, when the Rājā, a patron of letters, out of curiosity set them wrangling.

Rudra Bhaṭṭāchārya.—No. 535 is a fragmentary Ms. of Adhikaraṇa Chandrikā. On comparison with Hall, p. 184, it appears to be by Rudra Bhaṭṭāchārya, son of Vidyānivāsa Bhaṭṭāchārya.

Vaidyanātha Tatsat.—Vaidyanātha, son of Rāma Bhaṭṭa (called also Rāmachandra Sūri), of the Tatsat family, was the author of Prabhā, a commentary on Śāstradīpikā, of which there are 17 Mss. (nos. 371—387) in this collection.

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He describes his father as विद्वन्मान्य and as versed in पद, वाक्य & प्रमाण i.e., in Vyākaraṇa, Mīmāṃsā and Nyāya. * He was a votary of Mahāgaṇapati and was a poet. He also wrote a commentary on the Mīmāṃsā Sūtras, called Nyāyabindu, of which there are 4 Mss. (nos. 260—263).

The Prabhā is said to have been completed in Saṃvat 1767 (मुनिरसमुनिचन्द्रमितेऽब्दे) or 1710 A.D., so that Vaidyanātha may be assigned to the first quarter of the 18th century.

Vāsudeva Dīkṣita.—Vāsudeva, the author of Adhvara Mīmāṃsā Kutūhala Vṛtti, of which we have 6 Mss. (nos. 264-269) in the Library, was the son of Mahādeva Vājapeyī and Annapurṇā, and a pupil of Viśveśvara. He was a retainer in the services of Ānanda Rāya, minister of the Rājās of Śarabhoji and Tokoji Bhonsale and of the prince of Chola.

He lived after Bhaṭṭoji on whose Siddhānta Kaumudī he commented. His date may be placed about the middle of the 18th century.

Nārāyaṇa Bhaṭṭa.—The Bhaṭṭa family of Benares of Viśvāmitra line (hence called Gādhi Vaṃśa) produced a number of scholars versed in Mīmāṃsā and Dharma Śāstra. The famous Nārāyaṇa Bhaṭṭa was one of the most celebrated names of this family. He was the author of a large number of works, mostly in Dharma Śāstra, viz., Prayogaratna, Tristhalīsetu, &c. In Mīmāṃsā we have a Ms. of his Commentary on the Śāstradīpikā (no. 348). This Ms. represents the 8th Chapter only of the book; and there is reason to believe that he commented on this chapter alone †, and this he did at the request of his son Śaṅkara Bhaṭṭa I, who had been engaged in writing a

* Sometimes his father is described as तत्सत्कुलजलधिचन्द्रधर्मशास्त्रपारावारीण.

† But see 'Introduction to Vyavahāra Mayūkha' by P. V. Kane (p. IX, footnote 1), where it is pointed out Nārāyaṇa Bhaṭṭa commented on the first pāda of the 1st Chapter and the first two pādas of the 6th Chapter of the Śāstradīpikā.

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Commentary on this work. It seems that Śaṅkara omitted the 8th Chapter altogether, apparently for the reason that it had been done by his father. In the beginning of Śaṅkara's Commentary on the 9th Chapter it is plainly stated that his interpretation is based on that of his father. Nārāyaṇa is described as पदवाक्यप्रमाणपारावारधुरीण and मीमांसाद्वैतसाम्राज्यधुरन्धर in Śaṇkara's Mīmāṃsā Bāla Prakāśa and as Jagadguru by his grandson Kamalākara. Nārāyaṇa was the son of Rāmeśvara, son of Govinda, son of Ciṅga* Deva, son of Nāganātha.†" His birth date being 1513 A.D. (Saṃ. 1570), his literary activities may be assigned to the second and third quarters of the 16th Century. Nārāyaṇa's commentary on the Vṛttaratnākara is dated 1546 A.D. (Saṃ. 1602). It may be of interest to note that it was this Nārāyaṇa Bhaṭṭa who was responsible for the re-building of the temple of Viśveśvara at Benares after it had been demolished by the Mahomaden vandalists.

Śaṅkara Bhaṭṭa I.—Nārāyaṇa, second son of Śaṅkara I, has already been referred to as the writer of a commentary on the Śāstradīpikā, called Dīpa Prakāśa, of which we have three manuscripts (nos. 349 to 351). The present collection contains two more works from his pen, viz., Mīmāṃsā Sāra Saṅgraha (no. 524) and Mīmāṃsā Bāla Prakāśa (nos. 490 to 492).

He was the author of several other works. His Dvaitanirṇaya, wherein he expounded the views of southern writers on disputed points on Dharma, is well known. He is said to have written a criticism on the Vidhirasāyana of Appaya Dīkṣita, of whom he was a contemporary. His Gādhivaṃśānucharita contains a historical account of the authors of his own family.

Śaṅkara Bhaṭṭa lived about the end of the 16th century or beginning of the 17th. Manuscript no. 349, a copy of his

*Or Chāṅga Deva.

†Or Nāgapāśa.

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Śāstradīpikā Prakāśa, bears marks of correction said to have been done in Saṃ. 1690, i.e., 1633 A.D. This Manuscript must have belonged to his pupil, as there is a statement, viz., श्रीशङ्करभट्टगुरुचरणसरोरुहाभ्यां नमः on the last leaf.

Dinakara Bhaṭṭa.—Dinakara Bhaṭṭa was the nephew of Śaṅkara, being the son of his elder brother Rāmakṛṣṇa. There are 17 manuscripts of his commentary on Śāstradīpikā, called Bhāṭṭa Dinakarī, in this collection (nos. 192 to 208). He was the author of a series of treatises in Hindu Law, e.g., आचारदिनकर, etc. He undertook, at the request of Śivaji, the Chhatrapati Rājā of Satara (1627-1680 A.D.), to write a comprehensive work on Law. This was named after the patron शिवद्युमणिदीपिका and after the author Dinakaroddyota. This he could not complete till his death. He lived in the 17th century.

Kamalākara, Bhaṭṭa alias Dādu Bhaṭṭa.—Dinakara's younger brother was Kamalākara, the famous author of Nirṇaya Sindhu, composed in 1612 A.D. In Mīmāṃsā we have got here his (*a*) commentary called Śāstramālā on the Sūtras; (*b*) commentary on Tantravārtika (no. 471); His special object here is to criticise Rāṇaka, described as a pedant, plagiarist, verbose, impostor of simple men & destroyer of Siddhānta; (*c*) commentary called Āloka, on the Śāstradīpikā (nos. 352 to 355).

Ananta Bhaṭṭa calls himself the son of Dādu Bhaṭṭa, from which it appears that Kamalākara was also known by that name. It was this Ananta for whom Kamalākara composed his commentary on the Kāvya Prakāśa. Kamalākara was the author of a large number of works named in his Vivādatāṇḍava (India Office Catalogue, page 455). He belongs to the first half of the 17th century.

Gāgā alias Viśveśvara Bhaṭṭa.—Gāgā, the son of Dinakara, was the author of Bhāṭṭa Chintāmaṇi (Tarkapāda) (no. 212). Gāgā was a pet name given him by his father

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but his real name was Viśveśvara. He completed his father's incomplete दिनकरोद्योत or शिवद्युमणिदीपिका of which आचार & शूद्र sections form parts. Gāgā Bhaṭṭa wrote also शिवार्कोदय, which is a continuation in verse of Kumārila's Ślokavārtika. This book was written at the request of the Maratha chief Śivaji (called छत्राधीश), son of Saha (1627—1680 A.D.), at whose coronation he had officiated, and by whose order he allowed his ascetic life to be interrupted thus :

यत्तर्कपादे भट्टपादैर्बहुनाग्रहेण श्लोकैः कृतं वार्त्तिकमार्य्यवर्य्यैः ।
गागाभिधेनायमपूरि शेषः तस्याज्ञया छत्रपतेः शिवस्य ॥
तस्यानुरोधादिह वादिवर्णाधिक्ये चतुर्थाश्रमभङ्गदोषः । etc. etc.
(Peterson, Ulwar Catalogue, Extract 117.)

He was also the author of a work named Kāyastha Dharmadīpa where he refers to Aurangzeb. This work was undertaken at the bidding of Śivaji's minister, Bālāji Kāyastha.

Nīlkaṇṭha Bhaṭṭa.—Nīlakaṇṭha, famous for his twelve Mayūkhas, was a great Mīmāṃsaka. He won for himself great reputation on Mīmāṃsā, Dharma Śāstra and Vedānta. He was the author of Bhāṭṭārka, a commentary on the Sūtras (nos. 209 to 211). Nīlakaṇṭha* was the son of Śaṅkara Bhaṭṭa I, son of Nārāyaṇa Bhaṭṭa. The manuscript no. 211 belonged to his son Śaṅkara Bhaṭṭa II, who is called here Jagadguru Bhaṭṭa Śaṅkara. No. 211 is called Mīmāṃsā Nyāya Saṅgraha, where on the margin of every leaf it is called Bhāṭṭārka. On a leaf there is the entry श्रीरवी रक्षत्वहर्निशम् । Nīlakaṇṭha's patron was Bhagvanta Deva, king of Bhareha, of the Śṛṅgavara family, after whose name his twelve Prakāśas are collectively called Bhagavanta Bhāskara.

* Nīlakaṇṭha's daughter was married to Mahādeva II Bhāradvāja, son of Bāla-Kṛṣṇa, son of Mahādeva I, son of Nārāyaṇa Bhaṭṭa, son of Mādhava, son of Rāma-Kṛṣṇa. Mahādeva II's son was Divākara, the author of धर्मशास्त्रसुधानिधि, composed in Saṃvat 1740 or 1683 A.D. तिथ्यर्क, आचारार्क, etc. are the parts of this Cyclopaedic work. Divākara's son Vaidyanātha wrote an index or अनुक्रमणिका to this work in Saṃvat 1750 or 1693 A.D.

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Saṅkara Bhaṭṭa II.—Śaṅkara was Nīlakaṇṭha's son. He wrote a commentary on the Sūtras, named Bhāṭṭa Bhāskara (and in Dharma Śāstra, Vratārka). Of the former we have three manuscripts (nos. 213 to 215), of which no. 214 belonged to his own private collection. He salutes the Sun and Rāma in his manuscript.

Ananta Bhaṭṭa.—Ananta was the son of Kamalākara and wrote a commentary on the Mīmāṃsā Sūtras called Nyāyarahasya (manuscripts nos. 216 to 219), and a vṛtti on the Śāstramālā of Kamalākara (nos. 427 to 431). In Dharma Śāstra he was the author of Rāmakalpadruma dealing with Āchāra, Śrāddha, Prāyaśchitta, etc.

Kṛṣṇa Yajvan.—Like the Arthasaṅgraha and Mīmāṃsā Nyāyasaṅgraha, Mīmāṃsā Paribhāśa was another popular Mīmāṃsā tract (nos. 514-515). Its authorship is assigned to Kṛṣṇa Yajvan, about whose date nothing is definitely known.

Laugākṣi Bhāskara.—Bhāskara, of the Laugākṣi family, was the author of Arthasaṅgraha (nos. 507 to 513), an elementary tract for the study of Mīmāṃsā.

Among the Sannyāsins we find the names of five authors treating of Mīmāṃsā—viz. (1) Uttamaśloka Tīrtha, (2) Nārāyaṇa Tīrtha, (3) Brahmānanda Sarasvatī, (4) Rāghavānanda Sarasvatī and (5) Govindāmṛta Muni.

Uttama Śloka.—Uttama Śloka was the author of Laghu Nyāya Sudhā (nos. 474 to 476).

Nārāyaṇa Tīrtha.—Nārāyaṇa Tīrtha, called Paramahaṃsa Parivrājakāchārya, was a versatile scholar and wrote works on various subjects.* The present collection contains his Bhāṭṭa Bhāṣāprakāśikā (no. 530), which is an exposition of

*In Nyāya he commented on Udayana's Kusumāñjali Kārikās, Raghunātha's Chintāmaṇi Dīdhiti and Viśvanātha's Bhāṣāparichchheda; in Saṅkhya on the Kārikās of Īsvarakṛṣṇa; in Yoga on the sūtras of Patañjali; in Vedānta on Madhusūdana's Siddhāntabindu; and in Bhaktiśāstra on the Śāṇḍilya sūtras. His Vedānta Vibhāvanā in Vedānta and Bhāṭṭabhāṣāprakāśika in Mīmāṃsā are also well known.

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the Śāstra from Kumārila's point of view. He was the pupil of Śiva Rāma Tīrtha (Jammu Catalogue, page 111). Elsewhere he refers to his gurus as Vāsudeva Tīrtha and Rāma Govinda Tīrtha.

Nārāyaṇa lived after the middle of the 17th century, the date of Viśvānātha Nyāyapañchānana, on whose Bhāṣāparichheda he commented. In the Sanskrit College Library, Benares, there is a manuscript of Muktāvalīprakāśā by Dinakara, dated Saṃ. 1758 or 1701 A.D. This manuscript is said to have belonged originally to the private library of Nārāyaṇa Tīrtha himself. Hence, Nārāyaṇa must be assigned to the closing years of the 17th century and the beginning of the 18th.

Rāghavānanda.—Rāghavānanda, also known as Rāghavendra Sarasvatī, was another Sannyāsin author whose works on Mīmāṃsā exist in this collection. We have here seven manuscripts of his commentary on the Mīmāṃsā sūtras, called Dīdhiti (nos. 251 to 257) and one manuscript of Mīmāṃsāstavaka. The first is sometimes called Nyāyāvalī-Dīdhiti (cf. Garbe, Catalogue of the University Library of Tübingin, Oriental section, page 34, and the India Office Catalogue, page 703).

Rāghavānanda wrote several other commentaries, viz., (1) Tattvārṇava, on the Sāṅkhyatattvakaumudī, (2) on the Manu Saṃhitā, (3) on Saṅkṣepa Śārīraka (called Vidyāmṛtavarṣiṇī), and (4) Pātañjalarahasya on the Yogasūtras of Patañjali.

His date is not known. In the Mīmāṃsā stavaka (fol. 66) he refers to one Harinātha and in the Manuṭīkā to Kullūka Bhaṭṭa. This Harinātha may be the great Harinātha Upādhyāya, the author of Smṛtisāra, to whom Śūlapaṇi, Vardhamāna, Vāchaspati, Rudradhara, Devanātha Ṭhakkura, Raghunandana and others refer. Harinātha's date is about

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1350 A.D. Kullūka belongs to the 15th century. Rāghavānanda may therefore be placed in the 16th century.

Brahmānanda.—Brahmānanda Sarasvatī, the famous author of a commentary on Madhusūdana's Advaitasiddhi, called Advaita Chandrika and more popularly known as Gauḍa Brahmānandī, was a pupil of Nārāyaṇa Tīrtha and of Paramānanda Sarasvatī. There are two versions of the Chandrikā which on account of the volume are known as गुरुचन्द्रिका and लघुचन्द्रिका. He was also the author of Advaita Siddhānta Vidyotana, Vedānta Sūtra Muktāvali, Siddhāntabindu Ṭīkā, etc. In the present collection we have his Mīmāṃsā Chandrikā (no. 259), which is a gloss on the sūtras of Jaimini.

Brahmānanda, like the great Madhusūdana, was probably a native of Bengal and lived at Benares. As a pupil of Nārāyana Tīrtha he may be placed in the beginning of the 18th century.

Govindāmṛta Muni—Govindāmṛta alias Devendra Sarasvatī wrote a commentary on Śabara Bhāṣya, called Vivaraṇa (no. 335). He followed here the interpretation of Kumārila. The name of his guru appears as Nārāyaṇāmṛta Muni.

Vaidyanātha alias Bālam Bhaṭṭa Pāyaguṇḍa.—Vaidyanātha, popularly known as Bālam Bhaṭṭa Pāyaguṇḍa, was the son of Mahādeva Bhaṭṭa and Veṇī. He was the pupil of the famous grammarian Nāgeśa Bhaṭṭa of Benares and had for his patroness Śrīmatī Lakṣmī Devī, queen of Rājā Chandra Siṃha of Mithilā. His commentary on the Mitākṣarā was named after this queen. The present collection represents him in two pamphlets only, viz., Pākhaṇḍa Khaṇḍana (no. 553) & Piṣṭapaśu nirṇaya (no. 550). But he won a high renown among the then Pandits of Benares for his learned commentaries on Bhaṭṭoji Dīkṣita's Śabda Kaustubha (Prabhā) and Śabdaratna (Bhāvaprakāśikā), and on Nāgeśa's

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Paribhāṣendu Śekhara (Gadā), Śabdenduśekhara (Chidasthimālā), Mahābhāṣya Pradīpoddyota (Chhāyā) and Laghumañjūṣā (Kalā).

He may be placed in the second quarter of the 18th century.

Rāmeśvara Kavi.—He was the author of a gloss on the Mīmāṃsā Sūtra (no. 271). His parents were Śubrahmaṇya and Guru Vāmā. The Vṛtti was composed at Benares (चविमुक्त) in the Śaka Era 1763, क्ष्मर्त्वद्रिक्ष्मार्मिते (=1841 A.D.). He was the pupil (in Mīmāṃsā) of his own father and was the votary of Lalitā. He was a spiritual descendant of the great Bhāskara Rāya whom he calls his परमेष्ठिगुरु in his commentary on Paraśurāma Kalpasūtra.

Sanskrit College,
Benares.

GOPINATH KAVIRAJ.

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A Descriptive Catalogue of Sanskrit Manuscripts.

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			I—JAIMINI SUTRAS			
			A.—Jaimini			
1	जैमिनिसूत्र (अ० १)	Jaimini	2—14	5	16	7″ × 3·7″
2	Ditto (अ० ३)	,,	2—6	5	15	7″ × 3·8″
3	Ditto (अ० २)	,,	1—4	4	14	5·5″ × 3·5″
4	Ditto (अ० १)	,,	61—65	4	12	5·5″ × 3·5″
5	Ditto (अ० १)	,,	2—9	4	26	11″ × 3·7″
6	Ditto (अ० ३)	,,	1—4	3	18	11″ × 3·7″
7	Ditto (अ० २)	,,	2—7	7	27	8·8″ × 4·5″
8	Ditto (अ० ३)	,,	1—15	7	27	8·3″ × 4·5″
9	Ditto (अ० ४)	,,	1—8	7	27	8·8″ × 4·5″
10	Ditto (अ० ५)	,,	1—5	7	27	8·8″ × 4·5″
11	Ditto (अ० ६)	,,	1—10	7	27	8·8″ × 4·5″
12	Ditto (अ० २-१२)	,,	4—6, 9—10, 12—14, 17—20, 22—25, 27—31, 31—32, 34—41	10	48	9·3″ × 2·8″
13	Ditto (अ० १-१२)	,,	1—39	9	60	13·8″ × 5·5″

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AND COMMENTARIES.

Sutras by Jaimini.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Good	
”	”	”	”	”	”	”	”	
”	”	”	”	”	”	”	”	
”	”	”	”	”	”	”	”	
”	”	”	”	”	”	”	”	
”	”	Complete	”	”	”	”	”	
”	”	”	”	Good	”	Correct	Torn	
”	”	”	”	”	”	”	”	
”	”	”	”	”	”	”	”	
”	”	Incomplete	”	”	”	”	Good	
”	”	”	”	Fair	”	”	”	
”	”	”	Old	”	Read	Corrected	Fair	
”	”	Complete	”	”	”	”	Worm-eaten	Fol. 1 is added.

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B.—Commentaries on

(*a*) Bhāṣya

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
14	शाबरभाष्य (अ० १)	Śabara Svāmī	2—25	4	11	6·8″ × 3·5″
15	Ditto (अ० १ पा० २ सू० १)	,,	2—11	9	43	11·5″ × 3·7″
16	Ditto (अ० ३ पा० २ सू० १६–अ० ३ पा० ३ सू० १)	,,	32—44	10	38	10·6″ × 4·7″
17	Ditto (अ० ३ पा० २ सू० ४३)	,,	39—49	10	40	10·2″ × 4·4″
18	Ditto (अ० ३ पा० ४ सू० ३१–अ० ३ पा० ८ सू० ३४)	,,	8—49	11	42	10·6″ × 4·4″
19	Ditto (अ० ५ पा० १ सू० १–अ० ५ पा० ४ सू० २२)	,,	2—25	10	46	10·6″ × 4·4″
20	Ditto (अ० २ पा० १ सू० ४–अ० २ पा० १ सू० ४९)	,,	3—11	13	44	8·2″ × 3·8″
21	Ditto (अ० ३ पा० ४ सू० ५–७)	,,	2(26 or 70)	10	28	9·4″ × 4·4″
22	Ditto (अ० ११ पा० ४ सू० ५१–अ० ११ पा० ४ सू० ५५)	,,	39	12	38	11·5″ × 5·1″
23	Ditto (अ० १ पा० २)	,,	1—10	11	52	11″ × 4·8″
24	Ditto (अ० २ पा० सू० समाप्ति)	,,	18—34	18	40	10″ × 4·6″
25	Ditto (अ० ३ पा० १ सू० १–अ० ३ पा० १ सू० ४८)	,,	1—31, 31—32	14	48	12·4″ × 5·8″
26	Ditto (अ० ४ पा० १ सू० १–अ० ४ पा० ४ सू० ४)	,,	1—60	9	32	9·4″ × 4·1″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Jaimini Sutras. by Śabara Svāmī								
C. Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Worm-eaten	
"	"	"	Old	"	Read	Corrected	Fair	
"	"	"	New	"	Not read	Incorrect	Good	
"	"	"	Old	"	"	"	Fair	
"	"	"	New	"	"	"	"	
"	"	"	"	"	"	"	Good	
"	"	"	Old	"	Read	Corrected	Worm-eaten	
"	"	"	"	"	Not read	Incorrect	Fair	
"	"	"	"	"	"	"	Torn	
"	"	Complete	"	"	Read	Corrected	"	First and last leaves are added.
"	"	Incomplete	"	"	"	Correct	Fair	Last leaf is added.
"	"	"	"	"	"	"	"	First leaf is added.
"	"	"	"	"	"	"	Very worn	"

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
27	शावरभाष्यं (अ० ४ सम्पूर्ण)	Śabara Svāmī	1—26	21	60	13·3″ × 5·8″
28	Ditto (अ० ५ पा० १ सू० १-अ० ५ पा० ४ सू० २४)	,,	1—15	15	47	12·5″ × 5·9″
29	Ditto (अ० ६ पा० १ सू० १-समाप्ति)	,,	2—36,38 —43	21	53	,,
30	Ditto (अ० ७-सम्पूर्ण)	,,	1—17	18	48	12·3″ × 5·9″
31	Ditto (अ० ८ पा० १ सू० १-१५)	,,	1—2	20	52	11·7″ × 5·8″
32	Ditto (अ० ८ सम्पूर्ण)	,,	1—14	18	50	12·4″ × 5·9″
33	Ditto (अ० ९-सम्पूर्ण)	,,	1—37	17	44	12·4″ × 5·8″
34	Ditto (अ० १० पा० १ सू० १-अ० १० पा० ८ सू० ७)	,,	1—38,40 —106	13	40	11·5″ × 5·4″
35	Ditto (अ० ३ पा० ३ सू० २९-अ० ३ पा० ८ सू० ४४)	,,	31—55	15	46	10·2″ × 4·6″
36	Ditto (अ० ५ पा० १ सू० ६-अ० ५ पा० ३ सू० २७)	,,	3—12	15	50	10·4″ × 4·4″
37	Ditto (अ० ५ पा० १ सू० १-अ० ५ पा० ४ सू० २५)	,,	2—25	14	44	11″ × 4·6″
38	Ditto (अ० ३ पा० १ सू० ६-पा० ३ पा० १ सू० २७)	,,	2—23	13	35	11″ × 4·6″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Samvat 1642 (1585 A.D.)	Fair	Not read	Incorrect	Fair	First leaf is added.
"	"	Incomplete	Old	"	"	"	"	
"	"	"	"	"	"	"	"	Last leaf is added.
"	"	Complete	"	"	"	"	"	
"	"	Incomplete	"	"	"	"	Torn	First leaf is added
"	"	Complete	Samvat 1641 (1584 A.D.)	"	"	"	Fair	"
"	"	"	Old	"	"	"	"	Last leaf is added.
"	"	Incomplete	"	"	Read	Corrected	"	First leaf is added.
"	"	"	"	"	Not read	Correct	"	
"	"	"	"	"	"	"	"	
"	"	"	New	"	"	Incorrect	Good	
"	"	"	"	"	"	"	"	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
39	शावरभाष्य (अ० ६ पा० १ सू० २-अ० ६ पा० ८ सू० ४०)	Śabara Svāmī	3—49, 52, 54—58, 60—61, 61—63	9	68	14·4″ × 5·6″
40	Ditto (अ० ९ पा० २ सू० १-अ० ९ पा० ४ सू० २९)	,,	2—39, 43—52, 68—77	11	36	11″ × 4·1″
41	Ditto (अ० १० पा० १ सू० १-अ० १० पा० ३ सू० ८)	,,	2—31	10	56	14·2″ × 5·6″
42	Ditto (अ० १ पा० १ सम्पूर्ण)	,,	1—23	10	45	10·8″ × 4·4″
43	Ditto (अ० १ पा० २-४ सम्पूर्ण)	,,	1—37	10	40	10·8″ × 4·4″
44	Ditto (अ० २ पा० १ सम्पूर्ण)	,,	1—11	14	44	9·8″ × 4·4″
45	Ditto (अ० २ पा० २-४)	,,	1—44	10	40	,,
46	Ditto (अ० ३ पा० १ सम्पूर्ण)	,,	1—24	9	42	10·2″ × 4″
47	Ditto (अ० ३ पा० २ सम्पूर्ण)	,,	1—22	11	38	10·5″ × 4·1″
48	Ditto (अ० ३ पा० ३ सम्पूर्ण)	,,	1—10, 10—24	11	36	10·3″ × 4·4″
49	Ditto (अ० ३ पा० ४ सम्पूर्ण)	,,	1—19	10	25	9·8″ × 4·4″
50	Ditto (अ० ३ पा० ८ सम्पूर्ण)	,,	71(1)—101(31)	5	32	10·9″ × 3·6″
51	Ditto (अ० ४ सम्पूर्ण)	,,	1—3, 3—20, 22—33	14	48	10·5″ × 4·6″
52	Ditto (अ० ५-६)	,,	1—21, 21—24, 27—88	11	48	11·7″ × 5″
53	Ditto (अ० ७ सम्पूर्ण)	,,	1—2, 4—37	9	42	10″ × 4·4″
54	Ditto (अ० ८ सम्पूर्ण)	,,	1—16, 16—26	11	43	11″ × 4·4″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise	Condition.	Remarks.
C. Paper	Nag.	Incomplete	New	Fair	Not read	Correct	Worm-eaten	
”	”	”	Old	”	Read	Corrected	Torn	
”	”	”	New	”	Not read	Correct	Good	
”	”	Complete	”	”	”	Incorrect	Good	(Bound).
”	”	”	”	”	”	”	”	
”	”	”	Old	Bad	Read	Correct	Worm-eaten	(Bound). First leaf is added.
”	”	”	New	Fair	Not read	Incorrect	Good	Ditto.
”	”	”	Oldish	”	Read	Corrected	Torn	First leaf is added.
”	”	”	”	”	”	”	Fair	First and last leaves are added.
”	”	”	”	”	”	”	”	First two and last two leaves are added.
”	”	”	”	”	”	”	”	First two and last one leaves are added.
”	”	”	New	Fair	Not read	Incorrect	Good	
”	”	Incomplete	Oldish	”	”	Correct	Fair	First three and last one leaves are added.
”	”	”	Old	”	Read	Corrected	”	Fols. 1, 21 and 88 are added.
”	”	”	Oldish	”	”	Correct	”	First and last leaves are added.
”	”	Complete	Old	”	Not read	Incorrect	Torn	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
55	शाबरभाष्य (अ० २, पा० १)	Śabara Svāmī	1—17	8	48	11″ × 4·1″
56	Ditto (अ० ९ सम्पूर्ण)	,,	1—85	10	36	10·8″ × 5″
57	Ditto (अ० १० पा० १ सू० १- अ० १० पा० ८ सू० ६८)	,,	1—110, 110—154	11	44	10·2″ × 4·4″
58	Ditto (अ० ११ पा० १ सू० १-अ० ११ पा० ४ सू० ४९)	,,	2—5, 7—36, 38—48	11	48	12″ × 5·1″
59	Ditto (अ० १ पा० १ सू० १-अ० ९ पा० ४ सू० ५१)	,,	2—35, 38—138, 141—144 (145), 146—176, 178—193, 193—254(255), 257—316	12	50	10·8″ × 4″
60	Ditto (अ० १० पा० १ सू० २-अ० १० पा० ८ सू० ६९)	,,	2—87	12	60	10·8″ × 4″
61	Ditto (अ० ११ पा० १ सू० १-अ० ११ पा० ४ सू० ५०)	,,	2—37	12	58	10·8″ × 4″
62	Ditto (अ० १२ पा० १ सू० ३-अ० १२ पा० ४ सू० ४१)	,,	2—22	12	58	10·8″ × 4″
63	Ditto (अ० १० पा० १ सू० १-अ० १० पा० ८ सू० ७०)	,,	1—113 (114), 115—194	10	33	10·5″ × 4·6″
64	Ditto (अ० ९ पा० १ सू० २२-अ० ९ पा० ४ सू० २८)	,,	1—7, 11—16, 19—28, 48, 52—60, 65—71	8	34	11·5″ × 3·4″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complcte	Saṃvat 1643 (1586 A. D.)	Fair	Read	Corrected	Fair	
,,	,,	,,	Saṃvat 1669	,,	Not read	Incorrect	Torn	
,,	,,	Incomplete	Oldish	,,	,,	Correct	Fair	First leaf is added.
,,	,,	,,	Old	,,	Read	,,	Very worn	
,,	Beng.	,,	,,	,,	,,	Correct	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	Nag.	,,	,,	,,	,,	,,	Worm-eaten	
,,	,,	,,	Oldish	,,	Not read	Incorrect	Fair	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
65	शावरभाष्य (अ० १ पा० २ सम्पूर्ण)	Śabara Svāmī	1—12	18	25	6·8″ × 4·7″
66	Ditto (अ० १ पा० २ सू० १-अ० १ पा० ३ सू० ३३)	,,	1—16	20	28	8·1″ × 5·1″
67	Ditto (अ० ९ पा० १ सू० १-अ० ९ पा० १ सू० २१)	,,	1—15	9	48	10·6″ × 4·5″
68	Ditto (अ० ५ सम्पूर्ण)	,,	1—22	9	50	11 5″ × 4·1″
69	Ditto (अ० ७ पा० १-२)	,,	2—11	11	34	9·4″ × 4·3″
70	Ditto (अ० ३ पा० ३-४)	,,	50—58, 1—2, 5—7	11	38	10·4″ × 4·5″

(*b*) Śāstradīpikā by

71	शास्त्रदीपिका (अ० ५ पा० १ अधि० १-अधि० १६)	Pārtha Sārathi	1—9	9	33	9·3″ × 4·1″
72	Ditto (अ० १० पा० १ अधि० १-पा० ८ अधि० १८)	,,	2—85	11	34	8·8″ × 3·8″
73	Ditto (अ० १२ पा० १ अधि० १-पा० ३ अधि० १)	,,	2—12, 12—18	9	36	10·9″ × 4·6″
74	Ditto (अ० १ पा० १ अधि० १-अधि० ४)	,,	3—32	7	40	11·5″ × 3·9″
75	Ditto (अ० ३ पा० २ अधि० १)	,,	1—5	3	28	10·8″ × 2·8″
76	Ditto (अ० ३ पा० ३ अधि० १)	,,	1—8	3	26	10·8″ × 2·8″
77	Ditto (अ० ६ पा० ३-पा० ४)	,,	8—13	6	56	13·8″ × 3·5″

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Material	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Old	Fair	Read	Correct	Fair	
,,	,,	Incomplete	Oldish	,,	,,	Corrected	,,	
,,	,,	,,	Old	,,	Not read	Correct	Torn	
,,	,,	,,	Samvat 1708 (1651 A. D.)	,,	,,	,,	Fair	
,,	,,	,,	Oldish	,,	,,	Incorrect	Worm-eaten	
,,	,,	,,	,,	,,	,,	,,	Torn	

Pārtha Sārathi Miśra.

Material	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	New	Fair	Not read	Correct	Good	
,,	,,	,,	Old	,,	Read	Corrected	Fair	
,,	,,	,,	New	,,	Not read	Incorrect	Good	
Thin mill-made Paper	,,	,,	,,	,,	,,	,,	,,	
C. Paper	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	Read	Corrected	,,	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
78 (a)	शास्त्रदीपिका (अ० १ पा० २-अ० ३ पा० १ अधि० ११)	Pārtha Sārathi	2—59, 61—88	12	44	10·6″ × 4·9″
(b)	अ० ३ पा० १ अधि० १३-तृतीयाध्यायान्त	"	91—99, 102, 102—121, 123—126, 129—134, 137—140, 143—147	11	45	11·2″ × 4·6″
79	Ditto (अ० ४ पा० १-पा० ४)	"	2—26	10	46	11·2″ × 4·8″
80	Ditto (अ० ५ पा० १-पा० ३)	"	2—12	12	56	11·2″ × 4·9″
81	Ditto (अ० ६ पा० १-पा० ५)	"	2—27	12	44	11·1″ × 4·9″
82	Ditto (अ० ८ पा० १-पा० ३)	"	5—14	15	40	11·2 × 4·6″
83	Ditto (अ० ११ पा० १ अधि० २-पा० ४ अधि० १७)	"	2—21	11	49	11·2″ × 4·8″
84	Ditto (अ० ३ पा० २ अधि० १-पा० ३ अधि० १)	"	111—123	10	46	11·4″ × 5·5″
85	Ditto (अ० ३ पा० ४ अधि० १-अधि० २०)	"	141—154	10	40	11·8″ × 4·7″
86	Ditto (अ० १, तर्कपादः)	"	1—14, 18—135 (end)	9	37	10·9″ × 4·6″
87	Ditto (अ० १ पा० २ अधि० १-अध्यायान्त)	"	1—9, 9—88	8	28	9·4″ × 4″
88	Ditto (अ० २)	"	1—65 (end)	9	37	9·6″ × 4·3″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or other-wise.	Correct or other-wise.	Condi-tion.	Remarks.
C. Paper	Beng.	Incom-plete	Newish	Fair	Read	Cor-rected	Good	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	Worm-eaten	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	Good	
,,	,,	,,	,,	,,	,,	,,	Fair	
,,	,,	,,	New	,,	,,	,,	Good	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	Nag.	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Oldish	,,	,,	,,	,,	Fols. 1 and 88 are additions.
,,	,,	Complete	New	,,	Not read	Incor-rect	Fair	Fols. 33a (except 2 lines), 33b, 34a (except 1 line) are blank, apparently indicating slight break of continuity in the matter.

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
89	शास्त्रदीपिका (अ० ३)	Pārtha Sārathi	1—20, 22—30, 39—47, 49—51, 53—87, 89—103, 106—115, 120—124	8	38	9·7″ × 3·8″
90	Ditto (अ० ४)	,,	1—30	8	52	11·6″ × 4″
91	Ditto (अ० ५)	,,	1—19, 3—24	9	38	9·5″ × 4·1″
92	Ditto (अ० ६)	,,	1 - 58	9-10	33	9·6″ × 4·2″
93	Ditto (अ० ७)	,,	1—10	14	38	9·6″ × 4·4″
94	Ditto (अ० ८)	,,	1—10	12	33	9·5″ × 4·3″
95	Ditto (अ० ९)	,,	1—59	9	32	9·6″ × 4·1″
96	Ditto (अ० १०)	,,	1—19	9	31	9·7″ × 4·1″
97	Ditto (अ० ११)	,,	1—39	9	34	9·8″ × 4·1″

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Material	Script.	Complete or otherwise	Appearance and age.	Handwriting	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Old	Fair	Read	Corrected	Fair	Fols. 1 and 124 are additions.
,,	,,	Complete	New	,,	Not read	Generally correct	Good	
,,	,,	Incomplete	Samvat 1676 (1619 A.D.)	,,	Read	Corrected	,,	
,,	,,	Complete	Samvat 1691 (1634 A.D.)	,,	,,	Correct	Torn	Fols. 1—20 are additions and are not read or corrected.
,,	,,	,,	Old	Bad	,,	,,	Fair	Last leaf (10) is added.
,,	,,	,,	Oldish	,,	Read	,,	,,	Fols. 1, 9 and 10 are additions.
,,	,,	,,	,,	Fair	,,	,,	Torn	Last leaf (59) is added.
,,	,,	,,	,,	,,	,,	,,	,,	Last leaf (119) is added.
,,	,,	,,	,,	,,	Not read	Corrected	Fair	First leaf is added.

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
98	शास्त्रदीपिका (अ० १२)	Pārtha Sārathi	1—32	9	33	9·7″ × 4″
99	Ditto (अ० १ तर्क-पाद)	,,	1—66	10	72	11·9″ × 3·9″
100	Ditto (अ० ३ पा० ४ अधि० २-तृतीयाध्यायान्त)	,,	49—53, 53—58, 61—63, 65—88, 90—92, 94	10	38	10·5″ × 3·8″
101	Ditto (अ० १ पा० ३ अधि० २-अ० ३ पा० ३ अधि० १३)	,,	10—26, 28—59, 61—80, 82—92, 125—139	10	54	13·3″ × 5·2″
102	Ditto (अ० ३ पा० ४ अधि० २१-पा० ७ अधि० २३)	,,	155—162, 165—168, 172—185, 189—193	9	40	13·3″ × 5·2″
103	Ditto (अ० ४ पा० १ अधि० २-पा० ४ अधि० २१)	,,	2—15, 18—32	9	36	14″ × 5·6″
104	Ditto (अ० ५ पा० १ अधि० १-पा० ४ अधि० ६)	,,	2—20	10	43	14″ × 5·5″
105	Ditto (अ० ६ पा० १ अधि० १-पा० ८ अधि० ७)	,,	2—45	10	40	14″ × 5·5″
106	Ditto (अ० ८)	,,	1—10	10	40	13″ × 4·8″
107	Ditto (अ० १ पा० १ अधि० १-पा० ४ अधि० १२)	,,	(*a*) 2—20	9	38	13·9″ × 5·5″
			(*b*) 20—36, 36—51	9	38	13·3″ × 5·1″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Saṃvat 1694 (1637 A.D.)	Fair	Not read	Correct	Fair	First leaf is added.
,,	Beng.	,,	Old	Good	Read	Corrected	Fair	The leaves are brittle to the touch.
,,	Nag.	Incomplete	Oldish	Fair	,,	,,	Damaged	
,,	Beng.	,,	New	,,	,,	Correct	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	Not read	,,	Worm-eaten	
,,	,,	,,	,,	,,	,,	,,	Good	
,,	,,	,,	,,	,,	,,	,,	Worm-eaten	
,,	,,	Complete	,,	,,	,,	,,	Good	
,,	,,	Incomplete	,,	,,	,,	,,	,,	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
108	शास्त्रदीपिका (अ० १०)	Pārtha Sārathi	1—83, 91—95 (end)	10	36	13·8″ × 5·4″
109	Ditto (अ० ११ पा० ४ अधि० २-अधि० १५)	,,	23—28	9	33	12·8″ × 4·6″
110	Ditto (अ० १२ पा० १ अधि० १-पा० ४ अधि० ६)	,,	1—23	9	42	13·9″ × 5·5″
111	Ditto (अ० २ पा० १ अधि १-पा० २ अधि ११)	,,	1—27 (28) 29—31, 33—37	9	40	10″ × 4·1″
112	Ditto (अ० ३ पा० १ अधि १-अ० ६ समाप्ति)	,,	2—18, 20—57, 59—81, 83—107, 113—228	9	40	10″ × 4·1″
113	Ditto (७ अध्यायारम्भ पत्रमात्र)	,,	1	7	36	10″ × 4·1″
114	Ditto (अ० ९ समाप्ति पयन्त)	,,	1—3, 7—45, 47—58, 60—78	9	43	10″ × 4·1″
115	Ditto (अ० ६ पा० १ अधि १-अ० ७ पा० ३ अधि १)	,,	1—16	23	58	10·5″ × 4·7″
116	Ditto (अ० १ पा० २ अधि १-पा० ३ अधि ४)	,,	1—11	9	55	14·7″ × 5·8″
117	Ditto (अ० २ पा० १ अधि १-पा० २ अधि ४)	,,	1—21	10	45	1·5″ × 4·5″
118	Ditto (अ० १ पा० २ अधि १-पा० ३ अधि १०)	,,	1—16, 18—27	9	53	9·9″ × 4·4″
119	Ditto (अ० १ पा० २ अधि १-अध्याय समाप्ति)	,,	1—26	16	48	11″ × 4·6″
120	Ditto (अ० २ समाप्ति पर्यन्त)	,,	1—25	19	48	11·1″ × 4·7″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper.	Beng.	Incomplete	New	Fair	Not read	Correct	Good.	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	Nag.	,,	New-ish	,,	Read	Corrected	Fair	
,,	,,	,,	,,	,,	,,	,,	Worm-eaten	
,,	,,	,,	,,	,,	Not read	Correct	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Old	,,	Read	,,	Torn	
,,	,,	,,	New	,,	Not read	Incorrect	Fair	
,,	,,	,,	Oldish	Bad	Read	Corrected	Worm-eaten	
,,	,,	,,	New-ish	Fair	Not read	Correct	Good	
,,	,,	Complete	Oldish	,,	Read	,,	Fair	
,,	,,	,,	,,	,,	,,	Corrected	,,	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
121	शास्त्रदीपिका (अ० ३ समाप्ति)	Pārtha Sārathi	1—48	18	46	11·2″ × 4·6″
122	Ditto (अ० ६ समाप्ति)	,,	1—21, 23—41	10	52	10·6″ × 3·4″
123	Ditto (अ० १ पा० २ समाप्ति)	,,	1—46	9	60	10·6″ × 3·8″
124	Ditto (अ० २)	,,	1—39	9	66	10·6″ × 3·8″
125	Ditto (अ० ३)	,,	1—73	9	61	10·6″ × 3·8″
126	Ditto (अ० ४)	,,	1—25	9	52	10·6″ × 3·8″
127	Ditto (अ० ५)	,,	1—17	9	62	10·6″ × 3·8″
128	Ditto (अ० ६)	,,	1—35	10	50	10·6″ × 3·8″
129	Ditto (अ० ७)	,,	1—10	11	50	10·6″ × 3·8″
130	Ditto (अ० ८)	,,	1—7	9	62	10·6″ × 3·8″
131	Ditto (अ० ९)	,,	1—31	9	66	10·6″ × 3·8″
132	Ditto (अ० १० पा० १-४)	,,	1—20, 20—31	9	58	10·6″ × 3·8″
133	Ditto (अ० १०-पा० ५-८)	,,	1—32	9	62	10·6″ × 3·8″
134	Ditto (अ० ११)	,,	1—22	9	56	10·6″ × 3·8″
135	Ditto (अ० १२)	,,	1—18	9	63	10·6″ × 3·8″
136	Ditto (अ० १-पा० २ अधि १-पा० ३-अधि १)	,,	1—5	12	50	11·3 × 5″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper.	Nag.	Complete	Saṃvat 1643 (1586 A.D.)	Fair	Read	Correct	Fair	
,,	,,	Incomplete	Oldish	Good	,,	Correct	,,	
,,	,,	Complete	Saṃvat 1714 (1637 A.D.)	,,	,,	Corrected	Worn	
,,	,,	,,	Oldish	,,	,,	,,	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	Worn	
,,	,,	,,	Saṃvat 1714 (1637 A.D.)	,,	,,	,,	Fair	
,,	,,	,,	Oldish	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	Incomplete	,,	Fair	,,	,,	,,	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
137	शास्त्रदीपिका (अ० १-पा० २)	Pārtha Sārathi	1—82, (83), 84—88.	8	37	8·8″ × 4·6″
138	Ditto (अ० २)	,,	1—17, (18,19), 20 60	9	38	10·5″ × 4·4″
139	Ditto (अ० ३)	,,	1—96	10	43	10·2″ × 4·5″
140	Ditto (अ० ४)	,,	1—29	11	43	10·1″ × 4·5″
141	Ditto (अ० ५)	,,	1—22	10	40	1·0″ × 4·6″
142	Ditto (अ० ६)	,,	1—20, 20–44	10	48	10·2″ × 4·6″
143	Ditto (अ० ७)	,,	1—15	10	37	10·2″ × 4·1″
144	Ditto (अ० ८)	,,	1—9	10	46	10·3″ × 4·5″
145	Ditto (अ० ९)	,,	1—43	10	40	10·2″ × 4·6″
146	Ditto (अ० १०)	,,	1—42, (43), 44—81	10	41	10·3″ × 4·6″
147	Ditto (अ० ११ पा० ४ अधि० ७-समाप्ति)	,,	26—30	10	43	10·2″ × 4·5″
148	Ditto (अ० १२)	,,	1—23	10	40	10·2″ × 4·5″
149	Ditto (अ० ९ पा० १ अधि० १-अ० १० पा० ४ अधि० १७)	,,	66 leaves in all	9	29	8·9″ × 3·2″
150	Ditto (अ० ६ पा० १ अधि० १-अ० ११)	,,	49—53	8	34	11·1″ × 4·5″
151	Ditto (तर्कपाद)	,,	1—69	14	46	12·9″ × 6·6″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Oldish	Fair	Corrected	Read	Fair	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	Incomplete	"	"	"	"	"	
"	"	Complete	"	"	"	"	"	
"	"	Incomplete	"	Bad	"	"	"	
"	"	"	Newish	Fair	"	"	"	
"	"	Complete	"	"	Not read	Incorrect	Good	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(c) Jaiminīya Nyāyamālā			
152	(a) न्यायमालाविस्तर (अ० ११-१२ पा० १ अधि० १६)	Mādhavachārya	3—28	11	31	10·1″ × 4·5″
	(b) Ditto (अ० १२ पा० १ अधि० २१-पा० ३ अधि० १५)	„	30—38			
	(c) Ditto (पा० ४ अधि० ६-१५)	„	41—42			
153	Ditto (अ० १ पा० २-३)	„	32, 41—45	5	43	11·1″ × 3·5″
154	Ditto (अ० १ पा० ४, अधि० १०-अधि० १७)	„	105—111	5	59	11·3″ × 3·3″
155	Ditto (अ० ४, पा० १, अधि० १, वर्णक १-४)	„	1—6	5	19	8·4″ × 4·1″
156	Ditto (अ० १ पा० १)	„	2—25, 27—47	4	17	6·9″ × 4·4″
157	Ditto (अ० ३, पा० १, अधि० ३-पा० ६ अधि० १६)	„	2—48	11	42	13·1″ × 6·5″
158	Ditto (अ० ४ पा० १ अधि० ३-पा० ४ अधि० १०)	„	2—20	11	46	13·1″ × 6·5″
159	Ditto (अ० ३ पा० १ अधि० १-पा० २ अधि० ७)	„	2—50	4	30	10·9″ × 3·4″
160	Ditto (अ० ३ पा० १ अधि २-पा० ३ अधि० १).	„	2—44	7	35	9·4″ × 4·4″
161	Ditto (अ० १ पा० १ अधि० १-चतुर्थाध्याय समाप्तिपर्यन्त)	„	16—35, 53—76, 78—143, 143—144, 144—152, 154—158	10	50	10·5″ × 5″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Vistara by Mādhavāchārya								
C. Paper	Nag.	Incomplete	Newish	Fair	Not read	Generally correct	Worm-eaten	
"	"	"	New	"	"	Incorrect	Good	
"	"	"	"	"	"	Very incorrect	"	
"	"	"	"	"	"	Incorrect	"	
"	"	"	"	"	"	"	"	The Manuscript contains only a part of the introductory section.
"	"	"	"	"	"	Generally correct	Worm-eaten	
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	Incorrect	Good	
"	"	"	"	"	"	"	"	
"	"	"	Oldish	"	Read	Correct	"	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
162	न्यायमालाविस्तर	Mādhavāchārya				
	(*a*) Ditto (अ० १)	,,	1—4, 9—27	12	52	10·5″ × 5·2″
	(*b*) Ditto (अ० २)	,,	(i)1—26	9	42	,,
		,,	(ii)28—36	10	32	
	(*c*) Ditto (अ० ३)	,,	1—44	12	52	,,
	(*d*) Ditto (अ० ४)	,,	1—18	12	52	,,
	(*e*) Ditto (अ० ५-६)	,,	1—37	12	52	,,
	(*f*) Ditto (अ० ७-८)	,,	1—14	12	52	,,
	(*g*) Ditto (अ० ९-१०)	,,	1—69	12	52	,,
	(*h*) Ditto (अ० ११-१२)	,,	2—17, 19—24	12	52	,,
163	Ditto (अ० १)	,,	1—32	12	45	10·7″ × 4·6″
164	Ditto (अ० २-३)	,,	1—72	12	46	,,

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Newish	Good	Not read	Correct	Good	
"	"	"	"	"	Not read except fols. 12—26 which bear signs of reading and correction.	"	"	Fols. 1-11 and 28-36 are later additions. Fols. 12-26, though modern inappearance, are comparatively old. The colophon (fol. 36a) contains date of the added portion, viz., Sam. 1938 (1881 A. D.).
"	"	Complete	"	"	Not read	"	"	Fol. 44 is later.
"	"	"	"	"	"	"	"	Fols. 1 and 18 are added.
"	"	"	"	"	"	"	"	Fols. 15-16 are added.
"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	
"	"	Incomplete	"	"	"	"	"	Fols. 13-14 and 24 are added.
"	"	Complete	New (Samvat 1942)?	Fair	Read	"	"	
"	"	"	"	"	"	"	Some leaves are worm-eaten	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
165	न्यायमालाविस्तर (अ० ७-अ० ८, पा० १ अधि० १८)	Mādhavā chārya	1—19	9	34	10·8″ × 4·5″
166	Ditto (अ० ९)	,,	1—31	11	48	11·4″ × 4·8″
167	Ditto (अ० १, अनुक्रमणिका-पा० २, अधि० १)	,,	5—17	8	50	10·8″ × 3·9″
168	Ditto (अ० ३, पा० १, अधि० १३-पा० २, अधि० ७)	,,	84—102	10	38	12″ × 4·8″
169	Ditto (अ० २, पा० १, अधि० १, वर्णक २-अध्यायान्त)	,,	2—25	12	46	9·9″ × 4·5″
170	Ditto (अ० ७-अ० ८, पा० ३, अधि० ५)	,,	1, 3—16	12	38	10″ × 4·3″
171	Ditto (अ० ४, पा० ३, अधि० १०-अ० ५, पा० ३)	,,	17—45	11	42	9·9″ × 4·3″
172	Ditto (अ० १-अध्यायान्त)	,,	2—34	12	35	10·3″ × 4·4″
173	Ditto (अ० ६, पा० १-पा० ५, अधि० १३)	,,	1—29	10	33	9·4″ × 3·6″
174	Ditto (अ० ३, पा०, १, अधि० १-पा० ८, अधि० २२)	,,	1—58	11	42	9·7″ × 4·4″
175	Ditto (अ० १, प० ४, अधि० १३-अ० १२)	,,	35—94, 96—166, 185—202, 251, 253, 287—288	13	46	13·3″ × 5″
176	Ditto (अ० ११, पा० ४, अधि० १-अधि० १०)	,,	1—7(-8), 9—10	10	38	9·2″ × 4·2″

Funding by IKS-MoE

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BVBSSMV

Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	New	Fair	Read	Generally correct	Good	
,,	,,	Complete	,,	Good	Not read	,,	,,	
,,	,,	,,	Oldish	Fair	Read	Corrected	Fair	
,,	,,	Incomplete.	New	,,	Not read	Incorrect	Torn	
,,	,,	Incomplete	Oldish	,,	Read	Corrected	Good	
,,	,,	,,	New	,,	,,	Correct	,,	
,,	,,	,,	,,	Bad	,,	Corrected	,,	
,,	,,	,,	Newish	Fair	,,	Correct	Injured and affected by damp	
,,	,,	,,	New	,,	,,	,,	Injured by mice	
,,	,,	,,	Newish	,,	Not read	Incorrect	Good	
,,	,,	,,	,,	,,	Read	Corrected	,,	
,,	,,	,,	,,	,,	,,	,,	,,	

872

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
177	न्यायमालाविस्तर (*a*) अ० ३, पा० ३, अधि० १-अधि० ४,(*b*) पा० ५, अधि० १६-पा० ६, अधि० १	Mādhavāchārya	(*a*)91—96 (*b*)201—205	5	16	6·9″ × 3·7″
178	Ditto (अ० ३, पा० ६, अधि० १३-पादान्त)	,,	1—5	4	36	11″ × 3·5″
179	Ditto (अ० १, पा० १, अनुक्रमणिका)	,,	2--6	4	28	11·9″ × 3·7″
180	Ditto (अ० १, पा० ४, अधि० १६-अधि० १७)	,,	62—65	4	46	10·9″ × 3·4″
181	Ditto (अ० १, पा० १, अनु०-पा० ४, अधि० १८)	,,	2—11, 13—17, 20—28	11	54	11″ × 3·8″
182	Ditto (अ० ३, पा० १, अधि० ३-पा० ८, अधि० २३)	,,	2—5, 8—41, 44—47	11	52	11″ × 3·8″
183	Ditto (अ० २ पा० १ अधि० ५-अ० ३ पा० ७ अधि० २२)	,,	1—14, 1—29	16	46	9·4″ × 4·1″
184	Ditto (अ० १ पा० १ अधि० १-अ० २ पा० १ अधि० ८)	,,	1—15	14	48	13″ × 5″
185	Ditto (अ० १ पा०३-४)	,,	4—6	12	40	9·3″ × 3·5″
186	Ditto (अ० २ पा० १-४	,,	1—6	12	40	,,
187	Ditto (अ० ३ पा० १-२, ८)	,,	1, 3—5, 18	12	40	,,
188	Ditto (अ० ६ पा० १-८)	,,	1—11	12	44	,,

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Good	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	Correct	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,	,,	Samvat 1788 (1731 A.D.)	,,	Read	Corrected	Fair	
,,	Beng.	,,	New-ish	,,	,,	,,	,,	
,,	Nag.	,,	Old	,,	,,	Correct	Torn and worm-eaten	
,,	,,	Complete	,,	,,	,,	,,	,,	
,,	,,	Incomplete	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(*d*) Mīmānsā Naya Viveka			
*189	नयविवेकः (अ० १)	Bhavanātha	6–45, 45–73	7	40	10″ × 3·7″
*190	Ditto (अ० २ पा० १-अ० ४ पा० ३), Vol. I	,,	1—360	22	23	13·2″ × 8·1″
*191	Ditto (अ० ४ पा० ४-अ० ८-पा० ४,, Vol. II	,,	361–369, 1–321	24	20	,,
			(*e*) Bhāṭṭa Dinakara			
192	भाट्ट दिनकरः (अ० १)	Dinakara	2–8, 8–48	11	64	12·9″ × 4·8″
193	Ditto (अ० ३)	,,	70–97	11	50	12·8″ × 5″
194	Ditto (अ० ४)	,,	1—31	12	56	12·9″ × 5″
195	Ditto (अ० ५)	,,	1—14	12	52	12·8″ × 5″
196	Ditto (अ० ८)	,,	1—9	12	54	12·9″ × 4·9″
*197	Ditto (अ० १)	,,	4—17 (18), 19 (20—21), 27 (28), 29—73, 75–84	8	42	12″ × 4·2″
198	Ditto (अ० ४)	,,	2–24	9	42	10·9″ × 4·8″
199	Ditto (अ० ६)	,,	2—5 (6), 7—11, 13—26, 26–28 (29), 30—34	12	38	11·1″ × 5″
200	Ditto (अ० ५)	,,	22—23	11	44	11·1″ × 4·8″
201	Ditto (अ० ३)	,,	2—43, 45—67	12	46	12·7″ × 4·9″

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
by Mm. Bhavanātha Misra.								
C. Paper	Nag.	Incomplete	Old	Fair	Read	Corrected	Torn	
Eng. paper	,,	Complete	New	Good	,,	,,	Good	Bound.
,,	,,	,,	,,	,,	,,	,,	,,	,,
by Dinakara Bhaṭṭa								
C. Paper	Nag.	Incomplete	Oldish	Fair	Not read	Correct	Worm-eaten	
,,	,,	,,	,,	,,	Read	Corrected	Fair	
,,	,,	,,	,,	,,	Not read	Correct	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Old	,,	Read	Corrected	Torn	
,,	,,	,,	Oldish	Good	,,	,,	Fair	
,,	,,	,,	Old	Fair	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Oldish	,,	,,	,,	,,	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
202	भाट्ट दिनकर (अ० ६)	Dinakara	2—26	12	60	12·8″ × 5″
203	Ditto (अ० ५)	,,	2—19	12	45	11·3″ × 5″
204	Ditto (अ० ८)	,,	2—13	10	36	11·3″ × 5·1″
205	Ditto (अ० ९)	,,	2—4, 6—57	11	36	11·4″ × 5·2″
206	Ditto (अ० ६)	,,	2—3	12	62	12·8″ × 5″
207	Ditto (अ० ८)	,,	4—7	12	62	12·8″ × 5″
208	Ditto (अ० ४)	,,	2—44, 44—56, 58—73, 75—83	4	27	11·1″ × 3·6″
						(*f*) Bhāṭṭārka
*209	भाट्टार्क (अ० १ पा० २-४)	Nīlakaṇṭha Bhaṭṭa.	1—33	12	46	11·9″ × 5·2″
210	Ditto (अ० २ पा० १-३)	,,	1—22	12	42	11·9″ × 5″
*211	Ditto (अ० ३ पा० १-८)	,,	1—24	12	40	11·3″ × 5·2″
						(*g*) Bhāṭṭa Chintāmaṇi
*212	भाट्टचिन्तामणि (तर्कपाद)	Gāgā Bhaṭṭa.	2, 1—36 (=37), 38—61 (=62), 63—65 (=66), 67—111, 113—131, 133—173.	8	36	10″ × 4·3″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Oldish	Fair	Read	Corrected	Torn	
,,	,,	,,	Old	,,	,,	,,	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Oldish	,,	Not read	,,	Worm-eaten	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	New	,,	,,	Incorrect	Good	

by Nīlakaṇṭha Bhaṭṭa.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Old	Fair	Read	Corrected	Torn	
,,	,,	Incomplete	,,	,,	,,	,,	,,	
,,	,,	Complete	,,	,,	,,	,,	Worn and injured	

by Gāgā Bhaṭṭa.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Fair	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(*h*) Bhāṭṭa Bhāskara			
*213	भाट्टभास्कर (अ० १ पा० २)	Śaṅkara Bhaṭṭa II	1—7, 10—32	10	44	11·2″ × 4·8″
*214	Ditto (अ० २ सम्पूर्ण)	,,	1—27	13	40	11·1″ × 4·9″
215	Ditto (अ० ४ पा० १–३)	,,	1—21	7	43	11″ × 5″
			(*i*) Nyāyarahasya			
*216	न्यायरहस्य (अ० १, पा० २, अधि० १–पा० ४, अधि० १७)	Ananta Bhaṭṭa, son of Dādu Bhaṭṭa.	1—18	12	36	10·8″ × 4·8″
*217	Ditto (अ० ११–१२)	,,	1—47	7	47	10·8″ × 4·2″
*218	Ditto (अ० १, पा० २, अधि० १-अ० २ समाप्ति)	,,	1, 3—59 (end)	7	40	10·8″ × 4·2″
*219	Ditto (अ० ३–अधि० १०)	,,	1, 1—21 (22), 23—241, 244—247, 247—266 (267, 268), 269—332 (end).	7	40	10·8″ × 4·2″
			(*j*) Mīmānsā Kaustubha			
220	मीमांसा कौस्तुभ (अ० १, पा० २)	Khaṇḍa Deva, son of Rudra Deva.	18—58	10	44	10″ × 4·3″
221	Ditto (अ० १, पा० ३)	,,	3—81, 83—84	12	45	9·2″ × 3·9″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting	Read or otherwise.	Correct or otherwise.	Condition	Remarks.
by Śaṅkara Bhaṭṭa II.								
C. Paper	Nag.	Incomplete	Old	Fair	Not read	Corrected	Worm-eaten	
,,	,,	Complete	,,	,,	Read	,,	Torn and worm-eaten	
,,	,,	Incomplete	New-ish	,,	,,	,,	Fair	
by Ananta Bhaṭṭa.								
C. Paper	Nag.	Incomplete	Oldish	Fair	Not read	Generally correct	Fair	
,,	,,	Complete	,,	,,	Read	Corrected	Good	
,,	,,	Incomplete	,,	,,	,,	,,	,,	Fol. 2 is missing.
,,	,,	,,	,,	,,	,,	,,	,,	Fols. 242—243 only are missing.
by Khaṇḍa Deva.								
C. Paper	Nag.	Incomplete	New-ish	Fair	Read	Corrected	Good	
,,	,,	,,	Old	,,	,,	,,	Worm-eaten	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
222	मीमांसा कौस्तुभ (अ० १, पा० ३)	Khaṇḍa Deva, son of Rûdra Deva	2—78	10	41	10″ × 4·3″
223	Ditto (अ० १, पा० ४)	„	2—30, 33—52	11	49	10″ × 4·3″
*224	Ditto (अ० २, पा० १)	„	2—68	11	48	11·1″ × 5·1″
225	Ditto (अ० २, पा० १)	„	3—24, 26—78	11	35	11·2″ × 4·9″
226	Ditto (अ० २, पा० २)	„	2—89	11	48	11·1″ × 5·1″
227	Ditto (अ० २, पा० २)	„	5—84	12	36	11·2″ × 4·9″
228	Ditto (अ० २, पा० ४)	„	3—17 (end)	11	44	10·4″ × 3″
229	Ditto (अ० ३. पा० १)	„	13—27	10	43	10″ × 4·3″
230	Ditto (अ० ३, पा० २)	„	2—26, 28—47	10	42	10″ × 4·3″
231	Ditto (अ० ३, पा० २)	„	3—31	12	18	11·8″ × 4·4″
232	Ditto (अ० ३. पा० ३)	„	2—38	10	42	10″ × 4·3″
233	Ditto (अ० ३, पा० १)	„	1—30	12	42	10·9″ × 4·7″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Newish	Fair	Read	Corrected	Good	
”	”	”	”	”	”	”	”	There are occasional notes on the margin in grat tha character.
”	”	”	Saṃvat 1775 (1718 A.D.)	”	”	”	Fair	
”	”	”	Saṃvat 1745 (1618 A.D.)	”	”	”	Good	
”	”	”	Oldish	”	Not read	Incorrect	Fair	This manuscript seems to be in the same hand as the above, no. 224.
”	”	”	Old	”	”	Incorrect	Good	Same hand as in the above, no. 224.
”	”	”	Saṃvat 1849 (1792 A.D.)	”	Read	Corrected	”	
”	”	”	Newish	”	”	”	Fair	
”	”	”	”	”	”	”	Good	
”	”	”	Old	Good	”	”	Fair	
”	”	”	Newish	Fair	Not read	Correct	Good	
”	”	”	Old	”	”	”	Torn	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
				(*k*) Bhāṭṭadīpikā		
234	भाट्टदीपिका (अ० ३, पा० ५–पा० ८)	Khaṇḍa Deva	1–14, 14–25	11	47	11·3″ × 4·7″
235	Ditto (लिङ्गचरण)	,,	1–6	5	30	11″ × 3·6″
236	Ditto (लिङ्गचरण)	,,	1–4	6	30	11″ × 3·6″
237	Ditto (अ० ३ पा० १)	,,	2–10, 12–30	4	25	9·7″ × 2·3″
238	Ditto (अ० १ पा० २–४)	,,	1–13	14	56	11·6″ × 5·3″
239	Ditto (अ० २)	,,	1–20	11	64	12·9″ × 4·1″
240	Ditto (अ० ९)	,,	1–64	10	46	12·9″ × 4″
241	Ditto (अ० १०)	,,	1–142	9	47	12·9″ × 4″
242	Ditto (पूर्वार्द्धम्-अ० १–६) (Bound) Vol. I.	,,	1–268	22	34	9·8″ × 7·3″
243	Ditto (उत्तरार्द्धम्-अ० ७–१२) Vol. II (Bound)	,,	1–284	21	36	9·8″ × 7·3″
244	Ditto (अ० १)	,,	1–31	9	36	9·3″ × 4·1″
245	Ditto (अ० २)	,,	1–66	9	36	9·3″ × 4·1″
246	Ditto (अ० ३)	,,	1–69	9	36	9·3″ × 4·1″
247	Ditto (अ० ५)	,,	1–24	9	36	9·3″ × 4·1″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
by Khaṇḍa Deva.								
C. Paper	Nag.	Incomplete	Newish	Good	Not read	Incorrect	Slightly injured	
,,	,,	,,	New	Fair	,,	,,	Good	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Old	,,	Read	Corrected	Torn	
,,	,,	Complete	Newish	Good	Not read	,,	Good	
,,	,,	,,	Śaka 1779 Saṃvat 1914 (1857 A. D.)	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
Eng. Paper	,,	,,	Saṃvat 1950 (1893 A D.)	,,	Read	Corrected	Worm-eaten	
,,	,,	,,	,,	,,	,,	,,	,,	
C. Paper	,,	,,	Saṃvat 1697 (1640 A. D.)	Fair	,,	,,	Fair	
,,	,,	,,	Old	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	Worm-eaten	
,,	,,	,,	,,	,,	,,	,,	Torn and worm-eaten	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
248	भाट्टदीपिका (अ० ६)	Khaṇḍa Deva	1—32	9	36	9·8″ × 4·1″

(*l*) Bhāṭṭa dīpikā Saṅkarṣa

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
*249	Ditto (सङ्कर्ष काण्ड) (अ० १३-१६)	Bhāskara Rāya	1—60	17	40	10·6″ × 5·7″
250	Ditto (अ० १३-१६)	,,	1—62	10	58	10·6″ × 4·5″

(*m*) Mīmānsā sūtra Dīdhiti

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
*251	मीमांसा सूत्रदीधिति (अ० १-अ० ९)	Rāghavānanda or Rāghavendra Sarasvatī	2—11, 14—29, 29—52, 54—80, 91—148, 150—187, 189—190, 192—234, 236—261, 279—316, 319—327, 327—338, 347—369, 371—389, 391—403, 403—426	8	38	10·2″ × 4·3″
252	Ditto (अ० ५, पा० १-पा० ३)	,,	2—29	8	35	8·8″ × 4″
253	Ditto (अ० ६, पा० २-पा० ७)	,,	2—41, 2—23	8	35	8·8″ × 4″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Saṃvat 1698 (1641 A. D.)	Fair	Read	Corrected	Torn and worm-eaten	
Kāṇḍa by Bhāskara Rāya.								
C. Paper	Nag.	Complete	Old	Fair	Read	Corrected	Worm-eaten	
,,	,,	,,	Saṃvat 1939	,,	Not read	Correct	Good	
by Rāghavānanda.								
C. Paper	Nag.	Incomplete	Saṃvat 1905 (1848 A.D.)	Fair	Not read	Generally correct	Worm-eaten	
Mill Paper	,,	,,	New	,,	,,	Incorrect	Good	
,,	,,	,,	,,	,,	,,	,,	,,	Fols. 41 and 42 (subsequent) are continuous.

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
254	मीमांसा सूत्रदीधिति (अ० ७, पा० २-४)	Rāghavānanda or Rāghavendra Sarasvatī	2—25	8	35	8·8″ × 4″
255	Ditto (अ० ८, पा० १-४)	,,	2—21	8	35	8·8″ × 4″
256	Ditto (अ० ८, पा० १-अ० ९, पा० ३)	Rāghavānanda	101—107, 109—111, 113—124, 126—130	14	38	9·3″ × 4·3″
257	Ditto (अ० ३-अ० ४, पा० १)	,,	81—86, 88—91, 98—100, 101, 104—146, 146—149, 151—163, 175—187	8	37	9·5″ × 3·5″
				(n) Mīmānsāsāra		
*258	मीमांसासार (अ० १-६)	Viśvakarmā	2—13, 15—46, 46—94	10	52	11·2″ × 4·7″
				(o) Mīmānsāchandrikā		
*259	मीमांसाचन्द्रिका (अ० १ पा० १)	Brahmānanda	1—25	10	52	11·4″ × 5″
				(p) Nyāyabindu by		
260	न्यायविन्दु (Vol. I) (अ० १-६)	Vaidyanātha Tatsat	Pages 1—199	12	23	8″ × 6·3″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Mill Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Good	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Old	,,	Read	Corrected	Worn	
,,	,,	,,	Very old	,,	,,	,,	Torn and injured	
by Viśvakarman.								
C. Paper	Nag.	Incomplete	Oldish	Fair	Read	Corrected	Fair	
by Brahmānanda.								
C. Paper	Nag.	Complete	Newish	Fair	Not read	Correct	Good	
Vaidyanātha Tatsat.								
Eng. Paper	Nag.	Complete	New	Good	Not read	Correct	Worm-eaten	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
261	न्यायविन्दु (Vol. II) (अ० ७-१२)	Vaidyanātha Tatsat	(Pages) 1—191	16	23	″ × 6·3″
262	Ditto (अ० १-अ० १२)	„	1—55, 55—79, 79—110	11	49	13·8″ × 5·5″
263	Ditto (अ० १-अ० १०, अ० १२)	„	1—6 (=7—8), 9—15, 15—79, 115—124	10	50	12·8″ × 5″
	(q) Adhvara Mīmānsā Kutū					
264	अध्वरमीमांसाकुतूहल वृत्ति	Vāsudeva Dīkṣita	2—81	12	60	12·1″ × 4·2″
265	Ditto	„	22—44	5	18	7″ × 3·7″
266	Ditto (अ० १ पा० २-४)	„	2—78 (79), 80—110, 112—113, 113—134, 136—146	10	37	10″ × 4·4″
267	Ditto (अ० २)	„	2—142	10	40	10″ × 4·4″
268	Ditto (अ० १)	„	2—10, 12—30, 56—78	12	56	12·1″ × 4·2″
269	Ditto	„	1—24, 26—61	16	54	14″ × 7·2″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise	Condition.	Remarks.
Eng. Paper	Nag.	Complete	Saṃvat 1954 (1897 A.D.)	Good	Not read	Correct	Worm-eaten	
C. Paper	"	"	Saṃvat 1923 (1866 A.D.)	Fair	"	Incorrect	Good	Leaves 1—2 seem to have been read and corrected.
"	"	Incomplete	Saṃvat 1848 (1791 A.D.)	"	Read	Corrected	"	

hala Vṛtti by Vāsudeva Dīkṣita.

C. Paper	Nag.	Incomplete	Newish	Fair	Not read	Incorrect	Fair	
"	"	"	New	"	"	"	Good	
"	"	"	Oldish	"	"	"	Fair	
"	"	"	"	"	"	"	"	
"	"	"	Newish	"	"	"	"	
"	"	"	"	"	"	"	Worm-eaten	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(r) Dharmamīmānsātaraṇi			
*270	धर्ममीमांसातरणि	Divākara Dīkṣita	1—52	16	16	8·1″ × 6·5″
			(s) Vṛtti by Rāmeśvara			
*271	(a) जैमिनिसूत्रवृत्ति (अ० १–अ० ४)	Rāmeśvara Kavi	1—464	16	17	8″ × 6·5″
271	(b) Ditto (अ० ५–९)	,,	465—976	16	17	8″ × 6·5″
*271	(c) Ditto (अ० १०–१२)	,,	977—1485	16	17	8″ × 6·5″
			(t) Mīmānsā Sūtra Vyākhyā			
272	मीमांसा सूत्र व्याख्या (अ० १, पा० ४)	....	35—54	13	34	9·9″ × 4·4″
273	Ditto (अ० २, पा० १)	....	2—10, 10—18, 18—23, 22—33	14	37	9·9″ × 4·4″
			(u) Jaimini Sūtra Vṛtti by			
274	जैमिनि सूत्र वृत्ति (अ० ४, पा० १)	....	1—5	13	45	9″ × 3·9″
			(v) Mīmansā Sūtra Vṛtti by			
275	मीमांसा सूत्र वृत्ति (अ० १, पा० ४)	....	1—76, 78—141	14	38	10·8″ × 5·1″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
by Divākara Dīkṣita.								
Eng. Paper	Nag.	Complete	Saṃvat 1952 (1895 A. D.)	Fair	Read	Corrected	Worm-eaten	
Kavi.								
Eng. Paper	Nag.	Complete	New	Fair	Not read	Correct	Worm-eaten	Bound.
,,	,,	,,	,,	,,	,,	,,	,,	,,
,,	,,	,,	,,	,,	,,	,,	,,	,,
by an unknown author.								
C. Paper	Nag.	Incomplete	Old	Fair	Not read	Correct	Good	
,,	,,	,,	,,	,,	,,	,,	,,	
an unknown author.								
C. Paper	Nag.	Incomplete	Oldish	Fair	Not read	Correct	Good	
an unknown author.								
C. Paper	Nag.	Incomplete	Oldish	Fair	Not read	Incorrect	Fair	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(*w*) Dharma Mimānsā Vṛtti			
276	धर्म मोमंसा वृत्ति (अ० ३ पा० ४)	....	46 (last) only	10	54	11·1″ × 4″
277	Ditto (अ० ४ पा० २–अ० ६ पा० २)	....	10—13, 16—18, 23—26, 30, 32, 34—40, 45	11	60	11 1″ × 4″
			C. – COMMENTARIES			
			(*a*) *Commenta·ies on*			
			(1) Ślokavārtika by			
278	श्लोकवार्तिक	Kumārila	2—24	4	13	7″ × 3·6″
279	Ditto	,,	12—13, 16, 19—23	7	35	8·55″ × 2·9″
280	Ditto	,,	1—60, 63—154	9	36	13·8″ × 7″
281	Ditto	,,	1—97	14	46	11″ × 4·7″
			(2) Tantravārtika by			
282	तन्त्रवार्तिक (अ० १ पा० २)	Kumārila Bhaṭṭa	15, 18—41, 45—46	8	44	11·4″ × 3·2″
283	Ditto (अ० १ पा० ३)	,,	2—68	8	48	9·5″ × 3·1″

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.

by an unknown author.

C. Paper	Beng.	Incomplete	Old	Fair	Read	Correct	Torn and injured	
,,	,,	,,	,,	,,	,,	,,	,,	

on [B].

Śābara Bhāṣya.

Kumarila Bhaṭṭa.

C. Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Good	
,,	,,	,,	Old	,,	Read	Corrected	Worn and injured	
,,	,,	,,	Newish	Good	,,	,,	Good	The manuscript seems to have been used for edition of the text in the Chowkhambha Sanskirt Series.
,,	,,	Complete	Old	Fair	,,	,,	Worm-eaten	

Kumārila Bhaṭṭa.

C. Paper	Nag.	Incomplete	Old	Fair	Read	Corrected	Fair	There occurs as part of the colophon the statement— इति भट्ट कुमारिलमिश्रकृत गुरुवाक्यकोश संग्रहे
,,	,,	,,	,,	,,	Not read	Generally correct	Dilapidated	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page	Number of letters in a line.	Size of the manuscript
284	तन्त्रवार्त्तिक (अ० १, पा० ४)	Kumārila Bhaṭṭa	2—34	7	48	10·8″ × 3·5″
285	Ditto (अ० २ पा० ३)	,,	2—21	10	50	11·1″ × 4·6″
286	Ditto (अ० ३ पा० २)	,,	1—30	7	43	11·8″ × 3·2″
287	Ditto (अ० १ पा० ४)	,,	15—24	14	37	10″ × 4·3″
288	Ditto (अ० ३ पा० ३)	,,	1—57	8	57	11·2″ × 3·2″
289	Ditto (अ० १ पा० २)	,,	2—33	11	47	10·4″ × 3·4″
290	Ditto (अ० २ पा० १)	,,	1—31	16	48	9·7″ × 4·2″
291	Ditto (अ० ३ पा० ४)	,,	2- 46, 55—75	8	40	11·5″ × 3·2″
292	Ditto (अ० १ पा० ३)	,,	4 –17, 22—26	9	62	11·3″ × 2·6″
293	Ditto (अ० २, पा० १)	,,	4—24, 28—34	17	52	10·1″ × 4·5″
294	Ditto (अ० २, पा० १)	,,	2—28	12	56	11·6″ × 5·3″
295	Ditto (अ० १, पा० ३)	,,	33—54	12	55	11·9″ × 4·1″

Funding by IKS-MoE

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Material	Script.	Complete or otherwise	Appearance and age.	Hand-writing.	Read or otherwise	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Old	Fair	Read	Corrected	Good	
,,	,,	,,	Oldish	,,	Not read	Generally correct	,,	
,,	,,	Complete	,,	,,	,,	Correct	Slightly damaged	
,,	,,	Incomplete	,,	,,	Read	Corrected	Fair	
,,	,,	Complete	,,	,,	,,	,,	Worn	
,,	,,	Incomplete	,,	,,	,,	,,	Fair	
,,	,,	Complete	Old	,,	,,	,,	Worn	Fol. 31 is later addition.
,,	,,	Incomplete	Oldish	,,	Not read	Correct	,,	Some leaves are slightly injured at right end, but at the left end all are partially broken and complemented by fresh ones being pasted.
,,	,,	Incomplete	Old	,,	Read	Corrected and annotated	Fair	
,,	,,	,,	,,	Bad	,,	Corrected	Worn and injured	
,,	,,	,,	Oldish	Fair	,,	Correct	Fair	
,,	,,	,,	New	Bad	Not read.	Incorrect.	Good	

Funding by IKS-MoE

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Serial and section number	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
296	तन्त्रवार्तिक (अ० २, पा० २)	Kumārila Bhaṭṭa	1—85	8	47	10·2″ × 3·1″
297	Ditto (अ० २, पा० ३)	"	1 –18	15	50	10·1″ × 4·6″
298	Ditto (अ० २, पा० ३)	"	1—7	11	46	11·5″ × 4·7″
299	Ditto (अ० ३, पा० १-२)	"	1—10, 22, 31—77, 79—90 (end)	8	52	11·3″ × 5·5″
300	Ditto (अ० ३, पा० ३)	"	1—56	9	50	11·3″ × 5·2″
301	Ditto (अ० ३, पा० ५-८)	"	1—74	10	46	11·3″ × 5·1″
302	Ditto (अ० १, पा० २)	"	1—52	9	40	13·7″ × 4·5″
303	Ditto (अ० ३, पा० १)	"	12—13, 28—54	10	33	14·7″ × 7·7″
304	Ditto (अ० ३, पा० ७-८)	"	67—107	10	33	14·7″ × 7·7″
305	Ditto (अ० १, पा० ३)	"	1—20 (21), 22—24, 24—69, 73—85, 85—116 (end)	9	38	10″ × 4·5″
306	Ditto (अ० ३, पा० १)	"	1—4, 4—37	13	57	11·3″×4·15″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Old	Fair	Read	Corrected	Partially torn	
,,	,,	,,	,,	,,	,,	,,	Fair	
,,	,,	Incomplete	Oldish	,,	Not read	Generally correct	,,	
,,	,,	,,	Old	Good	Read	Correct	Good	Leaves 1 and 90 are later additions, but the body of the MS. represents an excellent text.
,,	,,	Complete	,,	Fair	,,	Corrected	Worn and worm-eaten	Fols. 3, 54 and 56 are later additions.
,,	,,	,,	,,	,,	,,	,,	,,	Fols. 1—2 and 74 are additions. This MS appears to be in the same hand as serial no. 300.
,,	,,	,,	New	,,	,,	,,	Good	From marks and corrections the MS. appears to have been used as press copy.
,,	,,	Incomplete	,,	,,	Not read	Incorrect	,,	
,,	,,	,,	,,	,,	,,	,,	,,	Same hand as in MS. no. 303.
,,	,,	,,	Oldish	,,	Read	Correct	,,	Fols. 1, & 95—116 are later additions.
,,	,,	Complete	,,	,,	,,	Corrected	,,	Fols. 1—4 and 87 are later additions.

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
307	तन्त्रवार्तिक (अ० ३, पा० २)	Kumārila Bhaṭṭa	1—21	12	52	11·3″×4·15″
308	Ditto (अ० ३, पा० ३)	,,	1—60	9	45	11·3″×4·15″
309	Ditto (अ० ३, पा० ४)	,,	1—30, 30—69 (70), 71—72	8	54	11·3″×3·5″
310	Ditto (अ० ३, पा० ५-८)	,,	1—73	9	50	11·3″×3·5″
311	Ditto (अ० १, पा० ४)	,,	1—23	14	42	9·35″×3·9″
312	Ditto (अ० १, पा० ३)	,,	1—2, 2—5, 7—24, 26, 32—34, 39—148	11	31	10·5″×4·2″
313	Ditto (अ० २, पा० १)	,,	1—46	11	56	11·1″×4·7″
314	Ditto (अ० २, पा० २)	,,	(*a*)1—25	12	51	11″×4·4″
			(*b*)26—59 (60—64)	9	35	11·5″×5·2″
			(*c*)65—80	9	46	11·5″×5·2″
315	Ditto (अ० २, पा० ३)	,,	1—28	10	45	11·6″×5·3″
316	Ditto (अ० २, पा० ४)	,,	1—14	9	46	11·5″×5·2″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Oldish	Fair	Read	Corrected	Good	Fols. 1 and 20—21 are additions.
,,	,,	,,	,,	,,	,,	,,	,,	Fols. 1 and 60 are additions.
,,	,,	,,	Old	Good	,,	,,	Fair	Fols. 1–2 are additions. The MS. belonged to one Rāghava Bhaṭṭa.
,,	,,	,,	,,	Fair	,,	,,	,,	Fols. 1 and 73 are additions.
,,	,,	,,	,,	Good	,,	,,	,,	Fols. 1 and 21—23 are additions.
,,	,,	Incomplete	Oldish	Fair	,,	,,	Worm-eaten	Fols. 1–2 & 82—148 are additions. In this portion there are 9 lines per page with 33 letters per line. The latter portion is dated Saṃ. 1937 (= 1880 A.D.).
,,	,,	Complete	Old	Good	,,	,,	Fair	Fols. 1 and 46 are additions.
,,	,,	,,	Oldish	,,	,,	,,	,,	
,,	,,	,,	New	Fair	Not read	Generally correct	Good	
,,	,,	,,	Old	,,	Read	Corrected	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	Same hand as in MS. no. (c) 314 Fols 1—28 are additions.
,,	,,	,,	,,	,,	,,	,,	Worn	Fols. 1–3 are of later date. The MS. was owned by one Baladeva.

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
317	तन्त्रवार्त्तिक (अ० १, पा० ३	Kumārila Bhaṭṭa	3—27	8	65	11·5″ × 3·2″
318	Ditto (अ० १, पा० २)	,,	1—38	11	42	10·1″ × 3·75″
319	Ditto (अ० २, पा० २)	,,	2—28	18	48	10″ × 4·5″
320	Ditto (अ० ३, पा० ३)	,,	1—6	16	57	10″ × 4·5″
321	Ditto (अ० १, पा० ३)	,,	1—8	16	35	7·1″ × 5·7″
322	Ditto (अ० ३, पा० ४)	,,	31—37	10	42	11·4″ × 5·1″
323	Ditto (अ० ३, पा० १)	,,	7—35	15	53	10·2″ × 4·5″
324	Ditto (अ० १, पा० ४)	,,	5—10	14	40	9·9″ × 4·35″
325	Ditto (अ० २, पा० २)	,,	30—41	16	50	10·3″ × 4·6″
326	Ditto (अ० ३ पा० ५)	,,	1—2	18	64	9·7″ × 4·6″
327	Ditto (अ० २ पा० २)	,,	1—4	17	50	9·9″ × 4·4″
328	Ditto (अ० १ पा० ४)	,,	1—22	14	47	11·3″ × 5·1″
329	Ditto (अ० २ पा० १)	,,	1—15	14	50	11·3″ × 5·1″
				(3) Ṭup ṭīkā by		
330	टुप् टीका (अ० ४-५)	Kumārila Bhaṭṭa	1—27	10	72	13·1″ × 3·7″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Old	Good	Read	Corrected	Fair	
,,	,,	,,	Oldish	Fair	,,	,,	Good	Fol. 1 is later addition.
,,	,,	,,	Old	,,	,,	,,	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	New	Good	,,	Incorrect	Good	The MS. does not begin with the pāda, but with the latter part of the Vārtika on the 7th Sutra. The paging is misleading.
,,	,,	,,	Oldish	Fair	,,	Corrected	Fair	
,,	,,	,,	Old	,,	,,	Correct	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	Torn	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	Complete	Śaka 1705 (1783 A. D.)	,,	,,	Corrected	Fair	
,,	,,	Incomplete	Old	,,	,,	,,	,,	

Kumārila Bhaṭṭa.

C. Paper	Nag.	Complete	Old	Fair	Read	Corrected	Fair	Fol. 1 is later addition.

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript
						(3) Ṭup ṭīkā by
331	टुप् टीका (अ० ७-१२)	Kumārila Bhaṭṭa	1—54	10	78	13·4″ × 3·8″
332	Ditto (अ० ४-१२)	,,	1—20 (-21-22), 23—75, 4—7, 9—82	11	46	10·9″ × 3·9″
333	Ditto (अ० ४)	,,	1—33	9	36	10·8″ × 4·4″
334	Ditto (*a*) (अ० ४)	,,	1—79			
	(*b*) (अ० ५)	,,	1—61			
	(*c*) (अ० ६)	,,	1—128			
	(*d*) (अ० ७)	,,	1—4		19	8·2″ × 6·6″
	(*e*) (अ० ८)	,,	1—15	14		
	(*f*) (अ० ९)	,,	1—98			
	(*g*) (अ० १०)	,,	1—76			
	(*h*) (अ० ११)	,,	1—44			
	(*i*) (अ० १२)	,,	1—21			

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Kumārila Bhaṭṭa.								
C. Paper	Nag.	Complete	Old	Fair	Read	Corrected	Fair	Fols. 44 and 54 are later additions.
,,	,,	Incomplete	,,	,,	,,	Generally correct	Good	The MS. so far as chapters 4—12 are concerned, is complete except for one leaf only viz., fol. 8 (later). Fols. 75 and 4 (later) are continuous in matter. Fols. 1, 72 75, 40—41, 58, 66—678, 81—82 are additions. The code appears to have been made up of three distinct fragments.
,,	,,	Complete	New	,,	Not read	,,	,,	
Eng. Paper	,,	,,	,,	,,	,,	Correct	,,	There is no commentary on the 4th páda of Ch. VIII. MS. transcribed by one Mewā Miśra for Babu Govinda Dāsa.

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(4) Śābara Bhāṣya Vivaraṇa			
*335	शावरभाष्यविवरण (अ० १, पा० २, अधि० २–अ० २, पा० २, अधि० २९)	Govindā mṛtamuni	1—305	24	29	13·2″ × 8·3″
			(5) Tantra Ratna by			
*336	तन्त्ररत्न (अ० ४ पा० १-४)	Pārtha Sārathi	2—47 49—97	13	44	10·3″ × 4·4″
337	Ditto (अ० ४ पा० १)	,,	2—36	11	44	11·3″ × 4·9″
338	Ditto (अ० ५ पा० १-४)	,,	2—57	10	44	12·7″ × 4·5″
339	Ditto (अ० ७ पा० १-४)	,,	2—42	13	44	10·7″ × 4·7″
340	Ditto (अ० ९ पा० १-४)	,,	2—78	12	40	10 7″ × 4·7″
341	Ditto (अ० १०)	,,	101 leaves	14	35	11″ × 4·9″
342	Ditto (अ० ११)	,,	3—44	13	35	10″ × 4 7″
343	Ditto (अ० १२)	,,	3—25	12	34	9·6″ × 4·7″
344	Ditto (अ० ४)	,,	2—57	8	33	11″ × 4·7″
345	Ditto (अ० ५)	,,	1—55	9	58	11·8″ × 3·9″
346	Ditto (अ० ६)	,,	1—125, 125—146	12	54	10·6″ × 4·5″
347	Ditto (अ० ८)	,,	1—18	11	48	11″ × 4 7″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
by Govindāmṛta Muni.								
Eng. Paper	Nag.	Incomplete	6-4-'21 A. D.	Fair	Read	Corrected	Good	Transcribed from the original MS. in Government Oriental Library of Madras, by one Srīnivāsa Rāmanuja Achārya.
Pārtha Sārathi.								
C. Paper	Nag.	Incomplete	Old	Fair	Read	Correct	Fair	
,,	,,	,,	New	,,	Not read	,,	Worm-eaten	
,,	,,	,,	Old	,,	,,	,,	Torn	
,,	,,	,,	Newish	,,	,,	,,	,,	
,,	,,	,,	Oldish	,,	,,	,,	,,	
,,	,,	,,	Old	,,	,,	Incorrect	Damaged	The leaves are all in disorder.
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Oldish	,,	,,	Correct	Torn	
,,	,,	,,	New	,,	,,	Incorrect	Good	
,,	,,	Complete	Old	,,	Read	Corrected	Worm-eaten (slightly)	
,,	,,	,,	,,	,,	Not read	Correct	,,	
,,	,,	,,	,,	,,	Read	Corrected	Worn	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(b) Commentaries on			
			(1) Vyākhyā			
*348	शास्त्रदीपिका व्याख्या (अ० ८)	Nārāyaṇa Bhaṭṭa	1—6	22	54	11·1″ × 51″
			(2) Sāstra Dīpikā Prakāśa			
*349	शास्त्रदीपिका प्रकाश (अ० ५)	Śāṅkara Bhaṭṭa	2—53, 44—50 (54—60)	14	48	11′″ × 5·5″
*350	Ditto (अ० ९)	„	1—21	18	50	11″ × 4·5″
*351	Ditto (अ० ११)	„	1—31	18	48	11·2″ × 4·9″
			(3) Āloka by Kamalākara			
*352	आलोक (अ० १)	Kamalākara Bhaṭṭa.	1—28 (29) 30—99	8	44	10·4″ × 4″
*353	Ditto (अ० १ पा० २ अधि० १—पा० ३ अधि० ९)	„	1—51	10	50	11″ × 4·8″
*354	Ditto (अ० ३ पा० १ अधि० १-पा० २)	„	1—43	11	50	11″ × 4·8″
*355	Ditto (अ० ३ पा० ३)	„	1—34	10	50	11″ × 4·8″
			(4) Siddhānta Chandrikā			
*356	सिद्धान्तचन्द्रिका (तर्कपाद टीका)	Rāmakrṣṇa Bhaṭṭa.	1—94	14	50	12·8″ × 6·5″
357	Ditto (अ० १ पा० १ अधि० २)	„	2—16	13	60	10·9″ × 4·9″

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Śāstra Dīpikā.								
by Nārāyaṇa Bhaṭṭa.								
C. Paper	Nag.	Complete	Old	Fair	Read	Corrected	Fair	
by Śaṅkara Bhaṭṭa.								
C. Paper	Nag.	Incomplete	Samvat 1690 (1633 A D.)	Fair	Not read	Correct	Fair	
,,	,,	,,	Old	,,	Read	Corrected	Torn	
,,	,,	,,	,,	,,	,,	,,	Fair	
Bhaṭṭa								
C. Paper	Nag.	Complete	Old	Fair	Read	Corrected	Worm-eaten	
,,	,,	Incomplete	Oldish	,,	Not read	Incorrect	Fair	
,,	,,	Complete	,,	,,	,,	Correct	,,	
,,	,,		,,	,,	,,	Incorrect	,,	
by Rāmakṛṣṇa Bhaṭṭa.								
C. Paper	Nag.	Complete	Oldish	Fair	Read	Corrected	Fair	
,,	,,	Incomplete	,,	,,	,,	Correct	Worm-eaten	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
358	सिद्धान्त चन्द्रिका (अ० १) पा० १ अधि० १—अध्यायान्ते)	Rāmakṛṣṇa Bhaṭṭa	1—42, 44—238	7	36	10·8″ × 4·6″
359	Ditto (अ० १ पा० २ अधि० १-पा० ४ अधि० ११)	"	2, 29—50 52—79, 29—31	11	50	10·9″ × 3·9″
360	Ditto (अ० २ पा० १ अधि० १- पा० ४ अधि० २)	"	1—2, 13, 23, 26—35, 2—6, 56, 66—82, 19—29	11	50	10·9″ × 3·9″
*361	Ditto (अ० ३ पा० १ अधि० १०- पा० ४ अधि० १)	"	37—48, 41—72, 74—87, 89—91	11	50	10·9″ × 3·9″
						(5) Prakāśa by
*362	प्रकाश (अ० १ पा० २ अधि० १-अध्याय २ पा० १ अधि० १)	Champaka-nātha	1—36	11	38	11·1″ × 4·8″
*363	Ditto (अ० २ पा० १ पा० २ समाप्ति)	"	1—39	11	54	11·2″ × 4·8″
*364	Ditto (अ० ३)	"	1—69	10	44	11·1″ × 4·8″
365	Ditto (अ० २ पा० १ अधि० १ पा० ४ अ० २)	"	2—33	12	46	11″ × 4·5″
366	Ditto (अ० ५ पा० १ अ० १-अ० ६, पा० २, अ० ४)	"	2—11, 13—38	8	34	11·1″ × 4·5″

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Fair	
,,	Beng.	,,	Old	,,	Read	Corrected	Very bad (torn)	Fols. 50 and 79 are broken.
,,	,,	,,	,,	,,	,,	,,	,,	Fol 23 broken.
,,	,,	,,	,,	,,	,,	,,	,,	Fols. 84—87 (89) 90 ,,

Champakanātha.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Oldish	Fair	Not read	Correct	Fair	
,,	,,	Complete	,,	,,	,,	Incorrect	,,	
,,	,,	,,	Saṃvat 1752 (1695 A. D.)	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	Correct	,,	
,,	,,	Incomplete	Newish	,,	Read	Corrected	Injured	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
367	प्रकाश (अ० ७, पा० १, अधि० १-पा० ३, अधि० ९)	Champakā-nātha.	39—48	8	34	11·1″ × 4·5″
368	Ditto (अ० ४, पा० ३, अ० २-अध्यायान्त)	,,	56—66	8	34	11·1″ × 4·5″
369	Ditto तर्कपाद)	,,	1—30	12	50	11·″ × 4·8″
370	Ditto	,,	1—24	13	40	11″ × 5·6″
						(6) Prabhâ by
*371	प्रभा (अ० १ पा० २ अधि० १-पा० ४ अधि० २०)	Vaidyanatha Tatsat	3—53	15	50	13″ × 4·9″
*372	Ditto (अ० २ पा० १ अधि० २-पा० ४ अधि० २)	,,	2—33	12	58	13″ × 4·9″
*373	Ditto (अ० ३ पा० १ अधि० १-समाप्तिपर्यन्त)	,,	2—50	12	60	13·1″ × 4·7″
*374	Ditto (अ० ४ पा० १ अधि० १—अ० ५	,,	2—21	13	64	13·″ × 4·9″
*375	Ditto (अ० ६ पा० १ अधि १-पा० ७ अधि ७)	,,	2—14	11	72	13 ″ × 4·9″
*376	Ditto (अ० ७-अध्या० ८)	,,	1—9, 11	11	76	13·″ × 4·9″
377	Ditto (अ० ३)	,,	1—53	17	44	11·8″ × 5·1″
378	Ditto (अ० ४)	,,	1—16	17	44	11·8″ × 5·1″
379	Ditto (अ० ५)	,,	1—14	17	44	11·8″ × 5·1″
380	Ditto (अ० ६)	,,	1—22	14	44	11·3″ × 5·1″
381	Ditto (अ० ७-८)	,,	1—14	17	44	11·3″ × 5·1″
382	Ditto (अ० ९)	,,	1—29	17	44	11·3″ × 5·1″
383	Ditto (अ० १०)	,,	1—39	17	44	11·3″ × 5·1″

Funding by IKS-MoE

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Material	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Newish	Fair	Read	Corrected	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Oldish	,,	Not read	Correct	Worm-eaten	
,,	,,	,,	,,	,,	,,	,,	Fair	
Vaidyanatha Tatsāt.								
C. Paper	Nag.	Incomplete	Oldish	Fair	Read	Corrected	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Saṃvat 1773 (1716 A.D.)	,,	,,	,,	,,	
,,	,,	Complete	Oldish	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
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,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
384	प्रभा (अ० १२)	Vaidya Nātha Tatsat	1—15	17	44	11·3″ × 5·1″
*385	Ditto (अ० ९ पा० १ अधि० १—पा० ४ अधि० ८)	„	2—24	11	58	13″ × 4·9″
*386	Ditto (अ० ११ पा० १ अधि० १-अ० १२)	„	2—24	11	58	12·9″ × 4·9″
*387	Ditto (अ० १-पा० २)	„	1—24	10	52	12·6″ × 4·9″
						(7) Mayūkhamālikā
*388	मयूखमालिका (अ० १ पा० २-४)	Somanātha (and Pārtha Sārathi)	1—64	16	72	13·9″ × 7·2″
389	Ditto (अ० ३ पा० १ अधि० १-पा० २ अधि० ६)	„	1—26	17	60	14·6″ × 7·8″
390	Ditto (अ० ३)	„	1—152, 152—214	12	53	14·5″ × 5·5″
391	Ditto (अ० १०)	„	1—76(?), 6—57	12	70	14·5″ × 5·5″
392	Ditto (अ० २ पा० ४)	„	2—19	4	16	7·″ × 3·5″
393	Ditto (अ० १ पा० २ अधि० १-पा० ३ अधि० १०)	„	2—46	12	54	9·8″ × 4·2″
394	Ditto (अ० १-पा० २ अधि० १-पा० ४ अधि० २०)	„	2—134	10	45	10·3″ × 4·2″
395	Ditto (अ० ७ पा० १ अधि० १-पा० ४ अधि० १)	„	2—33	9	52	12·5″ × 4·7″
396	Ditto (अ० ८ पा० १ अधि० ३ पा० ४ अ० १)	„	2—15, 17—19	9	52	12·5″ × 4·7″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Oldish	Fair	Read	Corrected	Fair	
,,	,,	Incomplete	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Newish	Good	Not read	,,	Good	

by Somanātha.

Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Newish	Good	Read	Corrected	Fair	
,,	,,	Incomplete	,,	Fair	Not read	Incorrect	,,	
,,	,,	Complete	,,	,,	Read	Corrected	,,	
,,	,,	Incomplete	,,	,,	,,	,,	,,	
,,	,,	,,	New	,,	Not read	Incorrect	Good	
,,	,,	,,	,,	,,	,,	Correct	Fair	
,,	,,	,,	Oldish	Good	Read	Corrected	,,	
,,	,,	,,	,,	,,	Not read	Correct	,,	
,,	,,	,,	,,	,,	,,	,,	,,	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
397	मयूखमालिका (अ० ९ पा० १ अधि० १-पा० २ अधि० २०)	Varadarāja	2—51	9	55	12·5″ × 4·7″
398	Ditto (अ० २ पा० १ अधि० १-पा० ४ अधि० २)	”	2—29, 29—47, 50—61, 63—64	14	56	13·2″ × 5″
399	Ditto (अ० ३ पा० १ अधि०-१-पा० ८ अधि० १२.)	”	2, 17, 20—70, 70—86	18	66	13·6″ × 5″
400	Ditto (अ० १ पा० १ अधि० १)	”	31—49	12	55	10·8″4· × 8″
401	Ditto (अ० १ पा० २ अधि० १-पा० ३ अधि० २)	”	2—38	10	37	13·8″ × 7″
402	Ditto (अ० ४)	”	1—48	12	56	14·5″ × 5·5″
403	Ditto (अ० ५)	”	1—29	12	56	14·5·″ × 5·5″

(*c*) *Commentaries on*

(1) Adhikaraṇamālā-navīna

*404	अधिकरणमालानवीन टोका	Unknown author	1—15	14	48	14″ × 4·9″

(*d*) *Commentaries on*

(1) Nayaviveka dīpikā

*405	नयविवेकदीपिका (अ० १ पा० २-४) Vol. I.	Varadarāja	1—318	22	23	13·2″ × 8·1″
*406	Ditto (अ० २-पा० १) Vol. II.	”	319—554	22	23	13·2″ × 8·1″

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Oldish	Good	Not read	Correct	Fair	
,,	Beng.	,,	,,	Fair	Read	Correct	Torn	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	Nag.	,,	,,	,,	Not read	Incorrect	Worm-eaten	The title of मयूखमालिका is entered on a leaf, but on examination it appears to be a distinct work.
,,	,,	,,	,,	,,	,,	,,	Bad	
,,	,,	,,	New-ish	,,	,,	,,	Fair	
,,	,,	Complete	Saṃvat 1798 (1741 A. D.)	,,	,,	Correct	,,	

Jaiminīyanyāya mālā.

ṭikā by an unknown author.

C. Paper	Nag.	Incomplete	New	Fair	Read	Corrected	Fair	

Mimānsā naya viveka.

by Varadarāja.

Eng. Paper	Nag.	Complete	17-10-1916 A. D.	Good	Read	Corrected	Good	Bound.
,,	,,	,,	15-11-1916 A. D.	,,	,,	,,	,,	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section member.	Name and manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Numbers of letters in a line.	Size of the manuscript.
*407	नयविवेकदीपिका (अ० ३-पा० १) Vol. III.	Varadarāja	555—894	22	23	13·2″ × 8·1″
*408	Ditto (अ० ३ पा० ६-अ० ४ पा० १) Vol. IV.	,,	1—125, 1—129	22	23	13·2″ × 8·1″
409	Ditto (अ० ३ पा० ६-७)	,,	121—149	13	44	10·8″ × 4·8″
410	Ditto (अ० ३ पा० १-४)	,,	2—83	13	44	10·8″ × 4·8″
	(2) Nayavivekaśaṅkādīpikā by Śaṅkara,					
411	नयविवेकशङ्कादीपिका (अ० ३ पा० ५-६)	Śaṅkara	56—73	13	44	10·8″ × 4·8″
*412	Ditto (अ० ४ पा० १)	,,	1—84	13	44	10·8″ × 4·8″
	(3) Nayavivekālaṅkāra					
413	नयविवेकालङ्कारः (अ० ४ पा० १-२)	Dāmodara	85—119	13	44	10·8″ × 4·8″
*414	Ditto (अ० ३ पा० ५)	,,	75—92, 96—101, 103—107	13	44	10 8″ × 4·8″
	(4) Nayaviveka ṭikā					
*415	नयविवेकटीका (अ० ३ पा० ४)	Unknown author	2—40	13	44	10·8″ × 4·8″
*416	Ditto (अ० ६ पा० १)	,,	24—41	13	44	10·8″ × 4·8″
	(*e*) *Commentaries on*					
	(1) Prabhāvali					
417	प्रभावली (अ० १ पा० ३-पा० ४)	Śambhu Bhaṭṭa.	51—77	13	59	12·8″ × 5″

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Eng. Paper	Nag.	Complete	31-1-1917 A. D.	Good	Read	Corrected	Good	Bound.
,,	,,	,,	4-5-1917 A. D.	,,	,,	,,	,,	
C. Paper	,,	Incomplete	Old	Fair	,,	Correct	Torn	
,,	,,	,,	,,	,,	,,	,,	,,	
pupil of Rāmārya and Govindopādhyāya.								
C. Paper	Nag.	Incomplete	Old	Fair	Not read	Correct	Torn and worm-eaten	
,,	,,	Complete	,,	,,	,,	,,	,,	
by Dāmodara Sūri.								
C. Paper	Nag.	Incomplete	Old	Fair	Not read	Correct	Torn and worm-eaten	
,,	,,	,,	,,	,,	,,	,,	,,	
by an unknown author.								
C. Paper	Nag.	Incomplete	Old	Fair	Not read	Correct	Torn and worm-eaten	
,,	,,	,,	,,	,,	,,	,,	,,	
Bhāṭṭa dīpikā. by Śambhu Bhaṭṭa.								
C. Paper	Nag.	Incomplete	New	Good	Not read	Incorrect	Worm-eaten	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
418	प्रभावली (अ० २ पा० १-पा० २)	Śambhu Bhaṭṭa	2—60	10	54	12·6″ × 4·6″
419	Ditto (अ० ३ पा० १-पा० २)	,,	2—30, 31(-32), 33—59	10	60	12·8″ × 4·6″
420	Ditto (अ० ३ पा० ३-पा० ४)	,,	2—40, 40—41, 41, 41, 41—82, 82—88	12	38	12·2″ × 5·2″
421	Ditto (अ० ४ पा० १-४)	,,	5—77	11	39	11·1″ × 5·1″
422	Ditto (अ० ५ पा० १-४)	,,	2—52, 54—76	11	41	11·8″ × 5·1″
423	Ditto (अ० ५ पा० १-३)	,,	2—41	11	57	13″ × 5″
424	Ditto (अ० १० पा० १-८)	,,	2—8, 12, 15—46, 46—49, 49—61, 63, 63, 64—71, 74—83,	14	47	13″ × 5″
*425	Ditto (अ० ११ पा० १-४)	,,	2, 4—16, 18—30	14	52	13″ × 5″
*426	Ditto (अ० १२ पा० १-४)	,,	1—6, 6 —27, 30—35	13	42	13″ × 5″

(*f*) *Commentaries on*

(1) Śāstramālāvṛtti

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
427	शास्त्रमालावृत्ति	Ananta Bhaṭṭa	2—17	3	32	11″ × 2·8″
*428	Ditto	,,	2—99	9	52	11·3″ × 4·4″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	New	Good	Not read	Incorrect	Worm-eaten	
”	”	”	”	”	”	”	”	
”	”	”	Newish	Bad	Read	Corrected and annotated	Fair	
”	”	”	New	Fair	”	Corrected	Worm-eaten	
”	”	”	”	”	Not read	”	”	
”	”	”	”	Good	”	Correct	”	
”	”	”	”	Bad	Read	Corrected and annotated	Fair	
”	”	”	”	Fair	”	”	”	
”	”	”	”	”	”	”	”	

Śāstrā mālā.

by Ananta Bhaṭṭa.

C. Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Good	
”	”	”	Oldish	”	Read	Correct	”	The manuscript extends to a part of the beginning of the 8th Pāda of the 6th chapter.

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
429	शास्त्रमालावृति (अ० ३ पा० २ अ० ४ पा० ३)	Ananta Bhaṭṭa	6—44, 46—50	10.	32	12·3″×5·5″
430	Ditto (अ० १ पा० ३—अ० १० पा० ५)	„	8—163	10	33	12″×5·2″
431	Ditto (अ० १ पा० १—अ० १२ पा० ४)	„	2—89, 89—132, 131—138, 140—201, 201—210, 217—249	10	40	11·8″×5·3″
	D.—Commentaries					
	(a) Commentaries on					
	(1) Ṭīkā by Upādhyāya					
432	काशिका (श्लोकवार्तिकटीका) (अनुमानात्—चित्राक्षेप पर्यन्ता)	Upādhyāya Sucharita Misra	1—67	16	20	7·5″×6″
*433	Ditto (प्रारम्भात्-आत्मवादान्ता)	„	1—47, 59—112, 112—135, 140—249, 396—410 (end)	10	66	13·3×5·8″
434	Ditto	„	3—159	9	31	10″×4·2″
	(2) Laghuvārtikaṭīkā by					
*435	लघुवार्तिकटीका (लघुन्यायसुधा) (अ० १ पा० १)	Unknown	2—30, 32 (end)	8	45	10·1″×3·7″

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Newish	Fair	Not read	Incorrect	Fair	
"	"	"	"	"	Partly read	Partly corrected	Worn	
"	"	"	New	"	Not read	Incorrect	Good	

on [C].

Śloka Vārtikā.

Sucharita Misra.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Eng. Paper	Nag.	Incomplete	New	Fair	Not read	Incorrect	Worm-eaten	
C. Paper	"	"	Śaṃvat 1507 (1450 A.D.)	"	Read	Corrected	Very worn	The date appears fol. 876.
"	"	"	Old	"	Not read	Correct	Fair	

an unknown author.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Old	Fair	Not read	Incorrect	Injured	Fols. 1 and 31 only are missing. In the colophon the work is named Laghunyāya Sugdhā, (fol. 32C).

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Seirial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(3) (Śloka) Vārtikayojanā			
*436	वार्तिकयेाजना	Unknown author	2—64	12	37	10·5″ × 4·5″
			(b) *Commentaries on*			
			(1) Nyāya Sudhā by			
437	न्यायसुधा (अ० १, पा० २)	Someśvara	1—340 (pages)	14	20	8·2″ × 6·5″
438	Ditto (अ० १, पा० ३) (प्रथमेा भः)	,,	1—414 (pages)	14	21	8·2″ × 6·5″
439	Ditto (अ० १, पा० ३। (द्वितोयेा भागः)	,,	1—380 (pages)	14	19	8·2″ × 6·5″
440	Ditto (अ० १, पा० ४)	,,	1—434 (pages)	14	20	8·2″ × 6·5″
441	Ditto (अ० २, पा० १)	,,	1—494 (pages)	14	20	8·2″ × 6·6″
442	Ditto (अ० २, पा० २)	,,	1—597 (pages)	14	18	7·9″ × 6·4″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
by an unknown author.								
C. Paper	Nag.	Incomplete	Oldish	Fair	Not read	Incorrect	Torn	
Tantra Vārtika.								
Someśvara.								
Eng. Paper	Nag.	Complete	Saṃvat 1956 (1899 A.D.)	Fair	Read	Corrected	Good	Bound.
,,	,,	,,	New	,,	,,	,,	,,	,,
,,	,,	,,	Saṃvat 1957 (1900 A.D.)	,,	,,	,,	,,	,,
,,	,,	Incomplete	New	,,	,,	,,	Worm eaten	,,
,,	,,	Complete	Saṃvat 1957 (1900 A.D.)	,,	,,	,,	Fair	,,
,,	,,	,,	Saṃvat 1957 1900 A.D.)	,,	,,	,,	Good	,,

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
443	न्यायसुधा (अ० २, पा० ३)	Someśvara	1—261 (pages)	14	18	8″ × 6·3″
444	Ditto (अ० २, पा० ४)	,,	1—117 (pages)	14	18	8·1″ × 6·3″
445	Ditto (अ० ३, पा० ७-८)	,,	1—65 & 1—41	16	19	7·9″ × 6·5″
446	Ditto (अ० १, पा० २)	,,	1—114	11	38	11·7″ × 5·3″
447	Ditto (अ० १, पा० २)	,,	2—33	12	47	12·4″ × 5·1″
448	Ditto (अ० १, पा० ३)	,,	1—142 (=131), 132—384	8	42	10·7″ × 4·6″
449	Ditto (अ० १, पा० ४)	,,	1—12	9	31	10·8″ × 4·6″
450	Ditto (अ० २, पा० १)	,,	1—147	11	46	10·[illegible]″ × 4·5″
451	Ditto (अ० २, पा० २)	,,	1—58, 58—123	15	48	9·1″ × 4·3″
452	Ditto (अ० २, पा० ३)	,,	1—8	11	55	12·6″ × 4·3″
453	Ditto (अ० २, पा० ३)	,,	6—45 (end)	12	17	12·7″ × 3·6″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Eng. Paper	Nag.	Complete	New	Fair	Read	Corrected	Good	Bound.
"	"	"	"	"	"	"	Worm-eaten	"
"	"	"	"	Good	"	"	Good	"
C. Paper	"	"	Saṃvat 1665 (1608 A. D.)	Fair	Not read	Incorrect	"	"
"	"	Incomplete	Old	"	Read	Corrected	Fair	
"	"	Complete	Saṃvat 1932 (1875 A. D.)	"	Not read	Incorrect	Good	Fols. 8—13 are very old.
"	"	Incomplete	Newish	"	Read	Corrected	"	
"	"	Complete	Saṃvat 1628 (1571 A. D.)	"	"	"	Worn	Fols. 2 and 146 are additions. MS. transcribed by one Gaṇeśa Kāyastha Gauḍa at the instance of Nīlakaṇṭha Bhaṭṭāchārya near Lakṣmī Nṛsinha at Benares.
"	"	"	Old	"	"	"	Fair	Fols 1, 96—97, 110—111 and 122—123 are additions of a later hand.
"	"	Incomplete	"	"	"	"	"	
"	"	"	"	"	"	"	"	MS transcribed by one Lakṣmīdhara. Fol. 44 is an addition.

Funding by IKS-MoE

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Serial and section number	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
454	न्यायसुधा (अ० २, पा० ३)	Someśvara	1—3	11	61	12·4″ × 3·7″
455	Ditto (अ० २, पा० ३)	„	30—37, 38(39), 43—47	11	60	12·7″ × 4·3″
456	Ditto (अ० २, पा० ३)	„	1—60	13	39	11·1″ × 4·8″
457	Ditto (अ० २, पा० ४)	„	1—37	9	45	11·3″ × 4·7″
458	Ditto (अ० ३, पा० १)	„	1—65	9	46	12·8″ × 4·4″
459	Ditto (अ० ३, पा० २)	„	1—72	10	50	12·7″ × 4·3″
460	Ditto (अ० ३, पा० ३)	„	44—85 (end)	9	49	12·8″ × 4·3″
461	Ditto (अ० ३, पा० ४)	„	1—41, 42(43), 44—52, 53(54), 55—116	10	50	11·9″ × 5″
462	Ditto	„	1—2, 4—10	11	80	13·2 × 4·2″
463	Ditto (अ० ३, उत्तरार्द्ध)	„	1—2, 4—6, 29—30, 32—38, 43	11	68	11″ × 3·5″
464	Ditto (अ० ३ पा० ३)	„	1—25, 24—228	16	21	8·3″ × 6·4″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Old	Fair	Read	Corrected	Fair	
,,	,,	,,	Oldish	,,	,,	,,	,,	
,,	,,	,,	,,	Bad	Not read	Correct	Slightly damaged	
,,	,,	Complete	New	Fair	,,	Incorrect	Good	
,,	,,	,,	Partly new and partly old	,,	,,	Generally correct	,,	Fols. 45—64 are old, while the rest are additions.
,,	,,	,,	Old	,,	Read	Corrected	Fair	Fol. 71 addition.
,,	,,	Incomplete	Samvat 1614 (1557 A. D.)	,,	,,	,,	,,	
,,	,,	,,	Partly new and partly old	,,	,,	Generally incorrect	Good	Fols. 1-78 are old, and the rest are new.
,,	,,	,,	Old	,,	,,	Correct	Torn	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	Complete	New	Good	,,	Corrected	Good	Bound. Used for the chowkhambha edition of the work.

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
465	न्यायसुधा (अ० ३ पा० ४)	Someśwara	1—150, 16(कच) 151—240	16	20	8·3″ × 6·4″
466	Ditto (अ० १ पा० ४)	,,	1—83	14	52	11·5″ × 5″
467	Ditto (अ० २ पा० १)	,,	1—31	15	54	11·5″ × 5″
468	Ditto (अ० १)	,,	1—25	14	56	11·5″ × 3·9″
469	Ditto (अ० १ पा० ३)	,,	1—418	17	15	7·8″ × 6·7″
						(2) Subodhinī by
*470	सुबेाधिनी (अ० ३–पा० १–३)	Annambhaṭṭa	1—688 (pages)	24	24	13·1″ × 8·2″
						(3) Tantra Vārtikā Ṭikā by
*471	तन्त्रवार्तिक टोका (अ० २ पा० २)	Kamalákara Bhaṭṭa	2—108, 110—112 (pages)	9	42	11·1″ × 5·7″
						(4) Nyāya Pārāyaṇa by
*472	न्यायपारायण (तन्त्रवार्तिक टोका) (अ० ३ पा० ५)	Gaṅgādhara Miśra	1—18	15	42	10·6″ × 4·5″
*473	Ditto (अ० ३ पा० ६)	,,	1—30	14	38	10·6″ × 4·5″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct- or otherwise	Condition.	Remarks.
C. Paper	Nag.	Complete	New	Good	Read	Correct	Good	
,,	,,	,,	Śaka 1705 (1783 A.D.)	,,	,,	,,	Worm-eaten	
,,	,,	Incomplete	Old	,,	,,	,,	,,	
,,	,,	Complete	Saṃvat 1591 (1534 A.D.)	,,	Not read	,,	Fair	
Eng. Paper	,,	,,	Saṃvat 1651 (1594 A.D.)	,,	Read	Corrected	Good	
Annambhaṭṭa.								
Eng. Paper	Nag.	Complete	18-5-20 A.D.	Fair	,,	Corrected	,,	Bound.
Kamalákara Bhaṭṭa.								
C. Paper	Nag.	Incomplete	Old	Good	Not read	Correct	Worm-eaten	
Gangādhara Miśra.								
C. Paper	Nag.	Complete	Oldish	Fair	Read	Corrected	Fair	
,,	,,	,,	,,	,,	,,	,,	Torn	

Funding by IKS-MoE

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letter in a line.	Size of the manuscript.
			(c) Commentaries on			
			(1) Laghu Nyāya Sudhā by			
*474	*लघुन्यायसुधा (अ० १, पा० ३-अ० ६ पा० ८)	Uttamśloka	1—85 (pages).	11	47	10·5″ × 5·9″
475	लघुन्यायसुधा (आ० १ पा० २-आ ६ पा० ८)	,,	1—315 (pages).	16	17	8″ × 6″
476	Ditto (आ० ७ पा० १-आ० १२ पा० ४)	,,	1—287 (pages)-	16	17	8″ × 6″
				(d) Commentaries		
				(1) Vārtikābharaṇa by		
477	मीमांसा वार्तिकाभरण (अ० १० पा० १-८)	Veṅkaṭeśwara Dīkṣita.	4—12, 15—17, 34—49, 53—71, 73—80, 105, 107—114, 116—118, 120—121, 127—128.	12	46	12·″ × 5 ″
*478	Ditto (अ० ८ पा० १-पा० ४)	,,	1—202 (pages).	14	21	8·7″ × 6·7″
479	Ditto (अ० ९ पा० १)	,,	1—298 (pages).	14	19	8·7″ × 6·7″
	Ditto (आ० ९ पा० २)	,,	2—181	14	19	8·1″ × 6·7″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise	Condition.	Remarks.
Laghu vārtika.								
Uttamaśloka tīrtha.								
C. Paper.	Nag.	Complete	Old	Good	Not read.	Correct.	Fair	
Eng. Paper.	„	„	New	Fair	Read	Corrected.	Good	Bound.
„	„	„	Samvat 1953 (1896 A.D.)	„	„	„	„	Bound. Manuscript copied by one Mewā Miśra.
on Ṭupṭīkā.								
Veṅkaṭeśvara Dīkṣita.								
C. Paper.	Nag.	Incomplete.	Old	Fair	Not read.	Correct.	Torn and worm-eaten.	
Eng. Paper.	„	Complete	Samvat 1957 (1900 A.D.)	Good	„	„	Worm eaten.	[Vol. I.] Bound.
„	„	„	New	„	„	„	„	[Vol. II.] „
„	„	„	....	„	„	„	Good	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
480	मीमांसा वार्तिकाभरण (अ० ९ पा० ३-४)	Veṅkaṭeśwara Dīkṣita	1—138 (pages)	14	21	8·7″ × 6·7″
481	Ditto (अ० १० पा० १-४)	,,	1—72, 1—65, 1—69, 1—81. (pages)	14	19	8·7″ × ″
482	Ditto (अ० १० पा० ५-८)	,,	1—74, 1—30, 1—46, 1—89. (pages)	14	20	8·7″ × 6·7″
483	Ditto (अ० ९ पा० १-४)	,,	23—34, 37—70, 73, 75—82, 95—102, 106-109, 111-114, 116-125, 129-142, 145-155, 155-161.	12	46	12″ × 5″

E.—COMMEN

(*a*) *Commentary on*

(1) Rāṇaka phakkikā Vyākhyā

*484	राणकफक्किका व्याख्या	Annam Bhaṭṭa	1—9	15	42	9·6″ × 4·2″

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Eng. Paper	Nag.	Complete	Saṃvat 1955 (1898 A.D.)	Good	Not read	Correct.	Worm-eaten	[Vol III.] Bound.
,,	,,	,,	New	,,	,,	,,	,,	[Vol. IV.] ,,
,,	,,	,,	Saṃvat 1955 (1898 A.D.)	,,	,,	,,	,,	[Vol. V.] ,,
C. Paper	,,	Incomplete	Old	Fair	,,	,,	Torn and worm-eaten	

TARY ON [D].

Nyāya Sudhā.

by [Annam Bhaṭṭa].

C. Paper	Nag.	Incomplete	Newish	Fair	Read	Corrected	Good	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			II.—INDEPENDENT MĪ			
			A.—WORK OF PRABHAKARA			
			(a) *Prakarṇapañchikā by*			
485	प्रकरणपञ्चिका (अमृत-कलान्ता)	Śālikānātha	1—23	9	55	10″ × 3·7″
			B.—WORKS OF			
			(a) *Original*			
			(1) Nyāyaratnamālā by			
486	न्यायरत्नमाला	Pārtha Sārathi Miśra.	1—12	10	35	10·2″ × 3·4″
487	Ditto (नित्यकाम्यविवेकान्त)	"	1—250 (pages.)	14	19	8·3″ × 6′7″
488	Ditto (अङ्गनिर्णय)	"	1—214	14	19	8·3″ × 6·7″
489	Ditto (प्रयुक्तितिलकात्त्व्याप्तिवादान्त)	"	2—41	9	50	10·8″ × 3·7″
			(2) Mímānsā Bālaprakāśa			
490 (a-b)	मीमांसा बालप्रकाश	Śañkara Bhaṭṭa I.	1—461	16	18	8·3″ × 6·6″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or other-wise.	Correct or other-wise.	Condi-tion.	Remarks.
MĀNSĀ TREATISES.								
SCHOOL.								
Śālikānatha.								
C. Paper.	Nag.	Complete	Old	Fair	Read	Correct	Fair	
BHAṬṬA SCHOOL.								
Texts.								
Pārtha Sārathi Misra.								
C. Paper.	Ṅag.	Incomplete.	Oldish	Fair	Read	Corrected	Fair	
Eng. Paper.	„	„	Saṃvat 1955 (1898 A. D.)	„	„		Good	These two manuscripts together represent the complete text. The Benares edition of the work (Chowkhambha Sk. Series) was based on these manuscripts which had been transcribed for Babu Gobinda Dass by one Mewā Miśra. Bound.
„	„	Complete	„	„	„	„	Worm-eaten	Bound.
C. Paper.	„	Incomplete.	Oldish	„	„	„	Fair	
by Śaṅkara Bhaṭṭa I.								
Eng. Paper.	Nag.	Complete	Saṃvat 1953 (1896 A. D.)	Good	Read	Corrected	Slightly worm-eaten.	Bound. [Vols. I and II.]

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
*491	मीमांसाबालप्रकाश	Śaṅkara Bhaṭṭa	1—26, 26—138	9	52	11·6″+4·9″
*492	Ditto	„	1—380 (Pages)	16	20	9·8″ × 7·2″
			(3) Adhikaraṇa Kaumudī by			
*493	अधिकरणकौमुदी	Rāmakṛṣṇa	1—65	13	40	13·6″ × 8·2″
			(4) Adhikaraṇa Kaumudī by			
*494	अधिकरणकौमुदी	Devanātha	1—77	20	28	8·6″ × 6·7″
			(5) Mīmānsā Nyāya			
495	मीमांसा न्यायप्रकाश	Āpadeva	3—7, 12—29, 31—42	16	42	8·7″ × 3·9″
496	Ditto	„	8—18, 22—23, 23—39	10	38	10·5″ × 3·8″
497	Ditto	„	1—46	11	45	11″ × 5″
498	Ditto	„	2—83	8	36	13·2″ × 5·1″
499	Ditto	„	1—18	9	36	13″ × 4·9″
500	Ditto	„	1—2	12	40	13·4″ × 5·1″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Samvat 1896 (1839 A. D.)	Good	Read	Corrected	Good	
Eng. Paper	„	„	New	„	„	„	„	Bound.
Rāmakṛṣṇa Bhaṭṭāchārya.								
Eng. Paper	Nag.	Complete	New	Fair	Read	Corrected	Good	
Devanātha Ṭhakkura.								
Eng. Paper	Nag.	Complete	New	Fair	Not read	Generally correct	Good	
Prakāśa by Āpadeva.								
C. Paper	Nag.	Incomplete	Old	Fair	Read	Corrected	Fair	
„	„	„	„	„	„	„	Torn	
„	„	Complete	„	„	„	„	Fair	
„	Beng.	Incomplete	New	„	Not read	Correct	„	
„	„	„	„	„	Read	Corrected	Worm-eaten	
„	„	„	Newish	„	„	„	Torn	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
501	मीमांसा न्यायप्रकाश	Āpadeva	1—7	11	36	9·9″ × 6″
502	Ditto	,,	1—10	10	35	9·9″ × 5·7″
503	Ditto	,,	1—8	12	50	13″ × 4·9″
				(6) Bhāṭṭa Bhāskara		
*504	भाट्टभास्कर	Jīva Deva	1—139	8	32	10″ × 4·7″
*505	Ditto	,,	1—6	14	50	9·8″ × 3·8″
*506	Ditto (धर्मप्रमापरिच्छेदः)	,,	51—88	10	32	9·7″ × 4·5″
				(7) Artha Saṅgraha		
507	अर्थसंग्रह	M. M. Laugākṣi Bhāskara.	1—18	7	57	18·4″ × 4·3″
508	Ditto	,,	4—14	9	53	11″ × 4″
509	Ditto	,,	1—21	9	33	9·8″ × 4·5″
510	Ditto	,,	1—5, 1—19	7	40	10·7″ × 4·6″
511	Ditto	,,	1—8	14	50	10″ × 4·4″
512	Ditto	,,	1—5	12	34	13·5 × 5·2″

Funding by IKS-MoE

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper.	Beng.	Incomplete	New	Fair	Not read	Incorrect	Good	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	Beng.	Complete	Oldish	Good	Read	Corrected	Good	
by Jīvadeva.								
C. Paper.	Nag.	Incomplete	Newish	Fair	Not read	Correct	Good	Fols. 125 and 139 are addition.
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	,,	,,	Read	Corrected	Torn	
by Laugākṣi Bhāskara								
C. Paper.	Beng.	Complete	Newish	Fair	Read	Corrected	Fair	
,,	Nag.	Incomplete	Saṃvat 1858 (1801) A.D.)	,,	Not read	Incorrect	Good	
,,	,,	Complete	Saṃvat 1910 and Śāka 1775 (1853 A.D.)	Good	Read	Corrected	,,	
,,	,,	,,	New	Fair	Not read	Correct	,,	
,,	,,	Incomplete	,,	,,	Read	Corrected	,,	
,,	,,	,,	,,	Bad	,,	,,	,,	

Funding by IKS-MoE

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
513	अर्थसंग्रह	M. M. Laugākṣi Bhāskara.	1—21	11	28	9·6″ × 4·3″
			(8) Mīmānṣā Paribhāṣa			
514	मीमांसा परिभाषा	Kṛṣṇa Yajwā	1—101	15	14	8″ × 6·5″
515	Ditto	„	1—33	10	37	·9·6″ × 4·5″
516	Ditto	„	1—27	9	32	12″·9 × 4·8″
			(9) Upakrama Parākrama			
*517	उपक्रमपराक्रम	Appayya Dīkṣita	1—227 (pages)	15	15	7·8″ × 6·2″
			(10) Vidhi Rasāyana			
518	विधिरसायन	Appaya Dīkṣita	1—341 (pages)	16	20	7·9″ × 6·4″
519	Ditto	„	3—72,74	16	38	10″ × 4·5″
520	Ditto	„	1—113	8	54	11·1″ × 3·6″
521	Ditto	„	29—69	7	38	10·3″ × 4·1″
			(11) Mīmānsā Vidhi Bhūṣaṇa			
522	मीमांसा विधिभूषण	Gopāla Bhaṭṭa.	1—471 (pages.)	16	16	8″ × 5·5″
*523	Ditto	„	1—2, 5—126	11	40	10·2″ × 5·7″
			(12) Mīmānsā Sārasaṅgraha			
*524	मीमांसा सारसंग्रह	Śaṅkara Bhaṭṭa	1—94	12	8	8·3″ × 6·6″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper	Nag.	Complete	Newish	Fair	Read	Corrected	Good	
by Kṛṣṇa Yajvan.								
C. Paper	Nag.	Complete	New	Fair	Read	Corrected	Fair	
,,	,,	,,	Newish	Good	,,	,,	,,	
,,	,,	,,	,,	Fair	,,	,,	,,	
by Appayya Dīkṣita.								
Eng. Paper	Nag.	Complete	Saṃvat 1951 (1894 A. D.)	Fair	Read	Corrected	Worm-eaten	
by Appayya Dīkṣita.								
Eng. Paper	Nag.	Complete	New	Fair	Read	Corrected	Fair	
C. Paper	Beng.	Incomplete	Old	,,	,,	,,	Worm-eaten	
,,	Nag.	Complete	Saṃvat 1736 (1679 A. D.)	,,	,,	,,	Fair	
,,	,,	Incomplete	Old	,,	,,	,,	,,	
by Gopāla Bhaṭṭa.								
Eng. Paper	Nag.	Complete	Saṃvat 1952 (1895 A. D.)	Fair	Not read	Correct	Fair	
C. Paper	,,	Incomplete	Old	,,	,,	,,	Torn	
by Śaṅkara Bhaṭṭa.								
Eng. Paper	Nag.	Complete	Saṃvat 1954 (1897 A. D.)	Fair	Read	Corrected	Fair	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(13) Mīmānsāratna by Raghu			
*525	मीमांसा रत्न	Raghunātha	1—204 (pages)	16	19	8″ × 3·5″
			(14) Bhāṭṭa Rahasya			
526	भाट्टरहस्य (प्रथमः परिच्छेदः)	Khaṇḍa Deva	1—27, 29—66, 66—73 (74), 76	12	50	11·4″ × 4·9″
527	Ditto	,,	2—20, 23—121	10	32	10·1″ × 4·5″
*528	Ditto (प्र० परिच्छेदः)	,,	(a)1—29	10	38	9″ × 3·9″
			(b)30—111	11	38	10·5″ × 3·8″
			(15) Bhāṭṭa Mata			
*529	भाट्टमतप्रदीप	Koṇḍa Deva	1—41	9	48	10″ × 4·5″
			(16) Bhāṭṭa Bhāṣāprakāṣikā			
530	भाट्टभाषा प्रकाशिका	Nārāyaṇa Tīrthamuni	1—36	11	41	11·4″ × 4·9″
			(17) Mīmānsā Nyāya Saṅgraha			
*531	मीमांसा न्यायसंग्रह	Mahādeva Bhaṭṭa	1—276 (pages)	16	15	8″ × 6·2″
532	Ditto (प्रथमाध्यायः)	,,	1, 3—8	14	46	8·9″ × 4″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
nātha Vidyālaṅkāra Bhaṭṭāchārya.								
Eng. Paper	Nag.	Complete	Saṃvat 1952 (1895 A. D.)	Fair	Not read	Corrected	Worm-eaten	
by Khaṇḍa Deva.								
C. Paper	Nag.	Incomplete	Oldish	Fair	Read	Corrected	Fair	First leaf is added.
,,	,,	,,	New	,,	Not read	Incorrect	Good	
C. Paper	,,	Complete	Saṃvat 1732 (1675 A. D.)	Bad	Read	Corrected	Torn and worm-eaten	Fols. 1—22 appear to be in a different hand. Manuscript copied at Benares by one Dāmodara.
Pradīpa by Koṇḍa Deva.								
C. Paper	Nag.	Incomplete	New-ish	Fair	Read	Correct	Fair	
by Nārāyaṇa Tīrthamuni.								
C. Paper	Nag.	Complete	Saṃvat 1937 (1880 A. D.)	Fair	Not read	Correct	Good	
by Mahādeva Bhaṭṭa.								
English Paper	Nag.	Complete	Saṃvat 1952 (1895 A.D.)	Fair	Not read	Correct	Worm-eaten	Bound.
C. Paper	,,	Incomplete	Old	,,	Read	Corrected	Fair	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(18) Mīmānsā Rasa Palvala			
*533	मीमांसा रसपल्वल	M. M. Indrapati.	1—64, (64—65), 65—173 (pages)	18	20	8·2″ × 6·5″
			(19) Mīmānsā Sarvasva by			
534	मीमांसासर्वस्व	Unknown author	3—6, 8, 10, 16—29, one leaf.	14	40	10·8″ × 3·8″
			(20) Adhikaraṇachandrikā by			
*535	अधिकरण चन्द्रिका	Unknown author	1—18, 20—24 (=2), 3—25, 1—14.	11	41	9·2″ × 4·2″
			(b) COMMENTARIES			
			(1) *Commentaries on*			
			(i) Nāyakaratna by			
536	नायकरत्न	Rāmānuja	4—75	10	37	9·9″ × 4·2″
537	Ditto	”	About 25 leaves.	14	46	10·1″ × 4·2″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
by M. M. Indrapati.								
Eng. Paper.	Nag.	Complete	New	Fair	Read	Corrected	Slightly worm-eaten	Compared with Lalganj Ms. dated 1673. Bound.
an unknown author.								
C. Paper	Nag.	Incomplete	Old	Fair	Not read	Correct	Very worn	
an unknown author.								
C. Paper	Nag.	Incomplete	Old	Fair	Read	Corrected	Fair	
ON [*a*]. *Nyāya ratna mālā.* Rāmānuja.								
C. Paper	Nag.	Incomplete	Oldish	Fair	Not read	Generally correct	Fair	
,,	,,	,,	Very old	,,	Read	Corrected	Worn, injured and useless	The manuscript starts with the commentary on the section from its very beginning. Each leaf is made up of a double sheet of paper, brittle to the touch.

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
*538	नायकरत्न (आदितः नित्य-काम्य विवेकान्त)	Rāmānuja	1—290 (pages)	14	20	8·2″ × 6·6″
539	Ditto	,, ...	1—75, 77—87	8	66	11·7″ × 3·3″

(2) Commentaries on Mīmānsā

(i) *Bhāṭṭālaṇkāra by*

Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
540	भाट्टालङ्कार	Ananta Deva	1, 3—38, 40—67	13	52	10·2″ × 4·3″
541	Ditto	,,	50—72	11	33	10·2″ × 4·5″
542	Ditto	,,	Last leaf only	13	50	1·12″ × 3·9″
543	Ditto	,,	1—92, 92—113, 114 (-1) —149 (-36), (37 —58), 150 (-59) —159 (-68)	12	54	11″ × 4·6″
544	Ditto (पूर्वार्द्ध)	,,	1—71	11	55	13·9″ × 5·4″
545	Ditto (पूर्वार्द्ध)	,,	39—81	11	48	11·5″ × 5·3

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or o herwise.	Condition.	Remarks.
Eng. Paper	Nag.	Complete	New	Fair	Not read.	Correct.	Good	Bound.
C. Paper	„	Incomplete	Old	,,	Read	Corrected.	Worn and injured	

Nyāya Prakāśa.

Ananta Deva.

Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or o herwise.	Condition.	Remarks.
C. Paper	Nag.	Incomplete	Newish	Fair	Not read	Incorrect	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	
,,	,,	,,	Oldish	„	Read	Correct	,,	
,,	,,	Complete	Saṃvat 1745 (1688 A. D.)	,,	,,	Corrected	,,	
,,	,,	,,	Newish	,,	,,	,,	,,	
,,	,,	,,	,,	,,	Not read.	Incorrect	Torn and worm-eaten	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
			(3) *Commentaries on*			
			(i) Mīmānsārthasaṅgraha Kaumudī			
*546	मीमांसार्थसंग्रहकौमुदी	Rāmeśvara Śiva Yogi-bhikṣu.	1—70, 70—73, (74, 75,) 76—134, 134—135	8	37	11·9″ × 4·7″
			(ii) Arthasaṅgrahaṭippaṇī			
547	अर्थसंग्रहटिप्पणी	Unknown author	1—6	12	34	9·8″ × 4·5″
			III.—MINOR AND			
*548	पिष्टपशुतिरस्करिणी	Rāmeśvara	1—40	9	33	10·1″ × 4·5″
*549	पिष्टपशुसरणि	Ganeśa	1—18	11	39	10·2″ × 4″
*550	पिष्टपशुनिर्णय	Vaidyanātha Pāyaguṇḍe	1—82	11	39	9 8″ × 4·4″
*551	यज्ञपशुमीमांसा	Bhāṭṭā Vā-sudeva	1—63	8	35	9·9″ × 4 6″
*552	पिष्टपशुमीमांसा तत्खण्डनं च	Nārāyaṇa Paṇḍita Śiva Dīkṣita	123—129	11	48	9·4″ × 4·2″
*553	पाखण्डखण्डन	Vaidyanātha Pāyaguṇḍe	1—166	9	40	10·3″ × 4·6″
*554	हिंसार्थवाद (कक्षा १–१८)	Unknown author	1—17	11	40	9·5″ × 4″

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Material.	Script.	Complete or otherwise.	Appearance and age.	Hand-writing.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
Arthasaṅgraha.								
by Rāmeśvara Śiva Yogibhikṣu.								
C. Paper.	Nag.	Complete	Saṃvat 1920 (1863 A.D.)	Fair	Read	Corrected	Fair	
by an anonymous author.								
C. Paper.	Nag.	Incomplete	New	Fair	Not read	Correct	Good	
MISCELLANEOUS TRACTS.								
C. Paper.	Nag.	Complete	Saṃvat 1892 (1835 A.D.).	Fair	Not read	Correct	Good	
,,	,,	,,	New	,,	Read	Corrected	,,	
,,	,,	,,	Newish	,,	,,	,,	,,	
,,	,,	,,	New	,,	,,	,,	,,	
,,	,,	Incomplete	Newish	,,	Not read	Incorrect	Worm-eaten	
,,	,,	Complete	,,	,,	Read	Corrected	Good	
,,	,,	Incomplete	Oldish	,,	,,	,,	Fair	

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Serial and section number.	Name of manuscript.	Name of author.	Number of leaves.	Number of lines in a page.	Number of letters in a line.	Size of the manuscript.
555	श्रवणविधिविचार	Unknown author	2—55	10	40	9·6″ × 4·3″
*556	फलसाङ्गर्यखण्डन	Ananta Deva	1—18	7	48	10·7″ × 2·3″
*557	द्वादशलक्षण्या अर्थसंक्षेपः	Unknown author	1—28	16	16	6·6″ × 8·1″
*558	चिन्त्यसंग्रहवाद	Bhaṭṭa Śaṅkara Bindu	1—4	11	55	13·5″ × 3·7″
*559	द्वैतनिबन्ध ? (अ० १ पा० १ अधि० ४-पा० २)	Unknown author	1—8	17	47	9″ × 4″
*560	देवतास्वरूपविचार	,,	2—31	10	38	10″ × 4·3″
*561	मीमांसापरार्थनिर्णय	,,	1—16	11	40	10″ × 4·3″
562	मासाग्निहोत्रवाद	,,	2—14	11	40	9·4″ × 3·9″
*563	एकशक्तिपक्षश्रेयस्त्ववाद	,,	3—10	11	38	9·4″ × 4·2″
*564	अधिकरणम् (?)	,,	1—2	12	35	9″ × 3·7″
565	अधिकरणम् (?)	,,	1—2	16	44	10·9″ × 4·7″
*566	गुणगुण्येकशक्तिवाद	,,	2—6	11	38	9·4″ × 4·2″
*567	Ditto	,,	2—10	11	35	9·4″ × 4·2
*568	चित्रपटी	,,	1—9	18	50	12·7″ × 4·9

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Material.	Script.	Complete or otherwise.	Appearance and age.	Handwriting.	Read or otherwise.	Correct or otherwise.	Condition.	Remarks.
C. Paper.	Nag.	Incomplete	Oldish	Fair	Not read	Correct	Fair	
,,	,,	Complete	,,	,,	Read	Corrected	Torn.	
Eng. Paper	,,	Incomplete	New	,,	,,	,,	Good	
C. Paper.	,,	,,	Old	,,	,,	,,	Fair	
,,	,,	,,	Oldish	,,	,,	Correct	,,	
,,	,,	,,	Newish	,,	Not read.	Incorrect	,,	
,,	,,	,,	Old	,,	,,	Correct	,,	
,,	,,	,,	,,	,,	Read	Corrected	,,	
,,	,,	,,	,,	,,	Not read	Correct	,,	
,,	,,	,,	,,	,,	Read	Corrected	,,	
,,	,,	,,	Newish	,,	,,	,,	Torn	
,,	,,	,,	Old	,,	Not read	Incorrect	Fair	
,,	,,	,,	,,	,,	,,	,,	,,	Fols. 2 and 10 are additions.
,,	,,	Complete	Newish	,,	Read	Corrected	,,	

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Extracts.

No. 189 नयविवेक, by Bhavanātha Miśra [अ० १ पा० २-४]।

A.

Beginning:—नैकवाक्यता। तन्न। उपेत्याप्यध्याहारं सर्वथा हेतुत्वान्वय इत्युक्तं। यदप्युक्तं भाष्ये। रोदनादयो न शक्यन्त इति। तत्सिद्धहेतुकतयैव। आवश्यकत्वे हीष्टवियोगसंपादनेनापि शक्यत्वात् etc. (fol. 6 a).

Colophons:—

(a) इति श्रीभवनाथमिश्रविरचिते मीमांसानयविवेके प्रथमस्याध्यायस्य द्वितीयः पादः (fol. 17 b)।

(b) ,, ,, ,, तृतीयः पादः (fol. 54 b.)।

End:—जातिः॥ अधिकरणपंचकं कल्प्यभेदमेकदैव निबद्धं। त्रवं गुणप्रतीते-र्नान्वयधीरित्येतन्निरसनार्थं विध्यभेदाद्भिन्ना। द्वयं लक्षणया नान्वयइत्येतन्निरसनं विध्यभेदात्कर्तुं नाग्नेयता विधेरन्वयः। विध्यंतरशेषत्वाद् गुणाप्रतीतेश्च न गौण इति शंका अग्निब्राह्मणयोरेकप्रभवताश्रुतेः संबंधधिया संबंध्यर्थतद्धितीसमाः (fol. 73b).

Nos. (190-191) नयविवेकः by Bhavanātha Miśra.

[अ० २ पा० १-अ० ४ पा० ३]

No. (190)

Beginning:—

* * * * * *

प्रधानकर्मणा वाचका इति प्रकारान्तरेण व्याख्यातं अधिकारविषय सूच-नियोग विषयतयैवेति वचोभंगे विशेषेण अपूर्वविषयतयैव प्रधानताभिमता अनधि-कारविषया………… म …………समिदादीनां तद्योग्यतास्तीति प्रधानतासिद्धिः (fol. 1).

Colophons:—(a) इति महोपाध्यायभवनाथविरचिते मीमांसानय-विवेके द्वितीयाध्यायस्य प्रथमः पादः समाप्तः॥ (fol. 21).

(b) इति श्री भवनाथमिश्रविरचिते श्री नयविवेके द्वितीयाध्यायस्य द्वितीयः पादः॥ (fol. 54).

(c) इति मीमांसानयविवेके द्वितीयस्याध्यायस्य तृतीयः पादः॥ (fol. 71).

(d) इति श्री महोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके द्विती-यस्याध्यायस्य चतुर्थः पादः।

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॥ समाप्तश्चाध्यायः ॥ (fol. 74).

(e) इति श्री महोपाध्याय भवनाथमिश्र कृतौ मीमांसानयविवेके तृतीयाध्यायस्य प्रथमः पादः । (fol. 126).

(f) इति श्री नयविवेके तृतीयाध्यायस्य द्वितीयः पादः॥ (fol. 149).

(g) इति श्री भवनाथमिश्रकृतौ मीमांसानयविवेके तृतीयाध्यायस्य तृतीयः पादः ॥ (fol. 173).

(h) इति श्री महामहोपाध्याय भवनाथमिश्रकृतौ मीमांसानयविवेके तृतीयस्याध्यायस्य चतुर्थः पादः ॥ (fol. 196).

(i) इति श्रीमहोपाध्यायभवनाथमिश्रकृतौ मीमांसानयविवेके तृतीयस्याध्यायस्य पञ्चमः पादः ॥ (fol. 216).

(j) इति श्रीमहोपाध्यायभवनाथमिश्रकृतौ मीमांसानयविवेके तृतीयस्याध्यायस्य षष्ठः पादः ॥ (fol. 241).

(k) इति श्री महोपाध्यायभवनाथमिश्रकृतौ मीमांसानयविवेके तृतीयस्याध्यायस्य सप्तमः पादः ॥ (fol. 260).

(l) इति श्रीमहोपाध्यायभवनाथमिश्रकृतौ मीमांसानयविवेके तृतीयस्याध्यायस्याष्टमः पादः—

अध्यायश्च समाप्तः । (fol. 276).

(m) इति श्रीमहोपाध्यायभवनाथमिश्रकृतौ मीमांसानयविवेके चतुर्थस्याध्यायस्य प्रथमः पादः (fol. 321).

(n) इति श्रीमहोपाध्यायभवनाथमिश्रकृतौ मीमांसानयविवेके चतुर्थस्याध्यायस्य द्वितीयः पादः ॥ (fol. 332).

End.—एवमग्नि संस्कारनिर्वृत्त्यांगान्वयात् प्रमाणसिध्या संस्कार्यसिध्यवस्थान्वितमंगं भिन्नप्रयोगमेवेति स्वकालमंगंद्वयम् ॥

Colophon.—इति श्रीमहोपाध्यायभवनाथमिश्रकृतौ मीमांसानयविवेके चतुर्थस्याध्यायस्य तृतीयः पादः ॥ (fol. 360).

(ü)No. 191 [अ० ४ पा० ४—अ० ८ पा० ४]

इति श्री महोपाध्यायभवनाथमिश्रकृतौ मीमांसानयविवेके चतुर्थस्याध्यायस्य चतुर्थः पादः ॥ (fol. 369).

5-12-1917.

Beginning (of ch. v.)—तयात्क्लृप्तत्वात् कर्मप्राप्तेर्न कल्पना तन्नियमानियमयोरपि लोके दृष्टत्वान्न कमनियमेपि कल्पना। किन्तु नियमनिमित्तसंभवात् ॥ (fol. 1)

Colophons. (a) इति उपाध्यायभवदेवकृते नयविवेके पञ्चमस्य द्वितीयः पादः ॥ (fol. 30).

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(b) इति उपाध्यायभवनाथकृतौ नयविवेके पञ्चमस्य तृतीयः पादः ॥ (fol. 44).

(c) इति उपाध्यायभवदेवकृतौ पञ्चमस्याध्यायस्य चतुर्थः पादः समाप्तः ॥ (fol. 54).

(d) इत्युपाध्यायभवदेवकृतौ नयविवेके षष्ठस्याध्यायस्य प्रथमः पादः समाप्तः ॥ (fol. 97).

(e) इत्युपाध्यायभवदेवकृतौ नयविवेके षष्ठस्याध्यायस्य द्वितीयः पादः समाप्तः (fol. 116).

(f) इति श्री महामहोपाध्याय श्रीभवनाथमिश्र विरचिते मीमांसा नयविवेके षष्ठस्याध्यायस्य तृतीयः पादः ॥ (fol. 142).

(g) इति श्रीमहामहोपाध्यायभवनाथमिश्रविरचिते मीमांसानयविवेके षष्ठस्याध्यायस्य चतुर्थः पादः ॥ (fol. 157).

(h) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचितेमीमांसानयविवेके षष्ठस्याध्यायस्य पञ्चमः पादः ॥ (fol. 180).

(i) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके षष्ठस्याध्यायस्य षष्ठः पादः ॥ (fol. 192).

(j) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके षष्ठस्याध्यायस्य सप्तमः पादः ॥ (fol. 205).

(k) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके षष्ठस्याध्यायस्याष्टमः पादः ॥ (fol. 213).

(l) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके सप्तमस्याध्यायस्य प्रथमः पादः ॥ (fol. 245).

(m) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके सप्तमस्याध्यायस्य द्वितीयः पादः ॥ (fol. 249).

(n) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके स मस्याध्यायस्य तृतीयः पादः ॥ (fol. 271).

(o) इति श्रीमहामहोपाध्यायभवनाथमिश्रविरचिते मीमांसानयविवेके सप्तमस्याध्यास्य चतुर्थः पादः ॥ (fol. 276).

(p) इति श्रीभवनाथमिश्रविरचिते मीमांसानयविवेके अष्टमस्याध्यायस्य प्रथमः पादः ॥ (fol. 303).

(q) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके अष्टमस्याध्यायस्य द्वितीयः पादः ॥ (fol. 309).

(r) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके अष्टमस्याध्यायस्य तृतीयः पादः (fol. 318).

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(s) इति श्रीमहामहोपाध्यायश्रीभवनाथमिश्रविरचिते मीमांसानयविवेके अष्टमस्याध्यायस्य चतुर्थः पादः ॥

समाप्तोयमध्यायः इति ॥ (fol. 321).

End.—ओं यज्ञकर्मप्रधानं तद्धि चोदिनाभूतं तद्यद्रव्येषु संस्कारस्तत्प्रयुक्तस्तदर्थत्वात् । अत्र निबन्धने विकृतप्रयोग ऊह इत्युक्तम् ।

ननु ऊहनं तर्को विमर्शो विचारः प्रमाणेतिकर्तव्यतेति यावत् ज्ञानमेव तत् न प्रयोगविकारः तदुक्तं न्यायदर्शनने तर्कश्च प्रमाणविषययुक्तायुक्तविचारात्मा प्रमाणम् ॥ ३ ॥

इतः परमसमग्रम् ॥

No. 197. भाट्टदिनकरः, by Bhaṭṭa Dinakara, son of Umā and Rāma Kṛṣṇa Bhaṭṭa.

Beginning :—० त्पर्यावगमात्प्राशस्त्ये लक्षणा ॥ विध.वपि क्वचिदनन्यगत्या तदंगीकारान्न दोषः (fol. 4 a).

Colophons :—

(a)—इत्युमारामकृष्णसुतदिनकरकृते भाट्टदिनकरे प्रथमस्याध्यायस्य द्वितीयः पादः (fol. 32 a) ॥

(b)—इति श्रीमद्रामेश्वरसूनुनारायणसुतरामकृष्णात्मजदिनकरकृते भाट्टदिनकरे प्रथमस्याध्यायस्य तृतीयः पादः (fol. 53 a.) ॥

End:—न च यथाजीवनस्य कादाचित्कत्वाभावेन निमित्तत्वासंभवात्पौर्णमास्यादिकाले व + निमित्तत्वं तथाज्यावेक्षणाद्यंगशक्तावेव निमित्तत्वं भवत्विति वाच्यं । अनुष्ठेयानामननुष्ठेयनिमित्तानवच्छेदकत्वादिति (fol. 84 a) ॥

रामेश्वरप्रपौत्रो नारायणशर्मणः पौत्रः ॥
श्रीरामकृष्णसूनुर्दिनकरशर्मा करोदमुं ग्रंथं ॥

Last Colophon :—इत्युमारामकृष्णसुतदिनकरकृते भाट्टदिनकरे प्रथमोऽध्यायः समाप्तः (fol. 84 a) ॥

No. 209 भाट्टार्कः, by Bhaṭṭa Nīlakaṇṭha.

Beginning :—श्रीगणेशाय नमः ।

कृत्वा पदार्थसंशोधं नामं नामं महः परं ।
आराध्य नीलकंठोसौ ब्रूतेऽधिकरणान्यथ ॥ १ ॥

तानि चाधिकरणानि पंचावयवानि । यथा विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरः । प्रयोजनं च वक्तव्यं पूर्वसिद्धांतपक्षयोः १ विशयः संशयः । प्रयोजनत्यागेन संशयबीजं पंचमोऽवयव इति केचित् । अतएव न प्रयोजनं सार्वत्रिकं (fol. 1 b) ॥

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Colophons :—

(a)—इति श्रीभट्टनीलकंठकृतौ भाट्टार्के प्रथमाध्यायस्य द्वितीयः पादः (fol. 8 a)

(b)—मीमांसकभट्टशंकरसूनोर्भट्टनीलकण्ठस्य कृतौ......प्रथमाध्यायस्य तृतीयः पादः (fol. 17 a)

End :—तीक्ष्णपुष्करधारास्रुवेण संहतस्य सकठोरस्वधिना द्रवस्यायससहायाभ्यां हस्तस्रुवाभ्यां मांसस्याप्यवत्तुं शक्यत्वात् इति चेन्न । सामर्थ्यसनाथेन विधिना यथाश्रुतमेव यथायथं व्यवस्थोपपत्तौ तीक्ष्णपुष्करधारत्वादीनां कल्पने मानाभावात् सामर्थ्येनानुवाद्यगतसंदेहनिरासोयं (fol. 33 b) ॥

Last Colophon :—इति श्रीमीमांसकशंकरभट्टसूनोर्नीलकंठस्य कृतौ भाट्टार्के प्रथमस्याध्यायस्य चतुर्थः पादः ॥ समाप्तश्चाऽध्यायः ॥

श्रीरवीरक्षत्वहर्निशम् ॥

Remarks: On Fol. 1a occurs the following entry :—श्रीः ॥ इदमर्थयते दिवः पतन् सुकृती विश्वसृजं मुहुर्मुहुः ॥ कुरु मां वहुदायिनः करं रसनां वा सहजोपकारिणीम् १ यदाह ॥ नमस्ते मीमांसे पुनरपि नमो न्यायनय [हे] [न] मेा वेा वेदांताः प्रणतिरधिका व्याकरण ते ॥ इदानीं यूयंमामुपदिशत (त) संभूय विधिवद्विना वाधां राधाधवभगवदाराधनविधिम् १

श्रीमज्जगद्गुरुभट्टशंकरस्य

श्रीरवीरक्षत्वहर्निशम् ।

No. 211. भाट्टार्कः, by Nilakaṇṭha Bhaṭṭa.

Colophon :—श्रीनीलकंठरचिते मीमांसान्यायसंग्रहे ॥ तृतीयः साधनाध्यायः साकल्येनोपवर्णितः ॥ इति श्रीभट्टनीलकंठविरचिते मीमांसान्यायसंग्रहे तृतीयाध्यायस्याष्टमः पादः समाप्तश्चाध्यायः (fol. 24b).

Remarks: On Fol. 1b on the upper margin occurs the following : नीलकण्ठभट्टीयं शंकरस्य । The name of the Ms appears as "Bhaṭṭarka" on the left hand margin of every leaf.

No. 212 भाट्टचिन्तामणिः, by Gāgā Bhaṭṭa.

Beginning :—०क्येभ्यः सामान्यतेा धर्मज्ञानस्य विशेषधर्मप्रकारकज्ञानेच्छाहेतुत्वात् (fol. 2 a).

End :—प्रव.हनित्यत्वं च सजातीयप्रागभासमव्याप्तजातीयध्वंसकत्वरूपं । ग्रतेा पैारुषेयावेा (वे) दा इति सिद्धं वेदप्रामाण्यं ॥ (fol. 173 b).

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विश्वामित्रकुलध्वजः समभवद्यो भट्टनारायण-
स्तद्वंशस्य करीरतां दधदयं विश्वेश्वराख्यः कृती ।
गागाभट्ट इति प्रथां दिनकरात्प्राप्तः पितुर्लालना-
त्तद्ग्रंथे प्रथमादिमोंघ्रिरभवच्छ्रीभाट्टचिंतामणौ ॥ १ ॥

अहो बहु परीक्षितुं निकषणीयमेतन्निजे
न मत्सरकदूषिते कषशिलानिभे चेतसि ॥
परंतु हृदयालुभिः सति दयालुभिः स्थाप्यतां
महाद्भुतरसांबुधौ निजकृपानिधौ मद (द्व) चः ॥ २ ॥

Colophon :—इति गागाभट्टकृतभाट्टचिंतामणौ प्रथमाध्यायस्य प्रथमः (fol. 173 b).

No. 213 भाट्टभास्करः, by Śaṅkara Bhaṭṭa.

Beginning :—श्रीगणेशाय नमः ॥ श्रीसांबमवलंबे ।

यतः सर्वं विश्वं भजति जनिसत्रालयमिदं
य आत्मा सर्वेषां स्थिरचरजडानामपि विभुः ॥
तमेतं भास्वंतं विधिहरिमहेशानवपुषं
नमस्यामः कामं परमकमनीयं सुकृतिनां ॥ १ ॥

अज्ञानध्वांतहर्तारं कर्तारं सर्वसंपदां ॥
आनंदामृतदातारं सवितारं भजामहे ॥ २ ॥

लेाकाभिरामं श्रीरामं भक्तानां कामदं परं ।
नीलेात्पलदलश्यामं सरामं तं भजामहे ॥ ३ ॥

भाट्टे भट्टद्वितीयः श्रुतिनिचयविदामद्वितीयोऽग्रगानां
भट्टश्रीनीलकंठेा निजकुलजलधेरुद्गतः पूर्णचंद्रः ।
तत्सूनुः शंकराख्यस्तदमलचरणद्वंद्वमात्रावलंबः
कुर्वे भास्वत्सहस्राधिकरणकिरणं भास्करं भाट्टतंत्रे ॥ ४ ॥

आम्नायस्य क्रिया..............दनित्यमुच्यते ॥ प्रथमेऽध्याये धर्मप्रमाणनिरूपणं क्रियत इत्युक्तं शास्त्रारंभप्रस्तावे (fol. 1 a).

Colophon :—इति श्रीभट्टनीलकंठात्मजभट्टशंकरकृतेा भट्टभास्करे प्रथमाध्यायस्य तृतीयः पादः ॥ (fol. 20 b) ॥

End :—उत्पत्तिविशिष्टविरोधादामिक्षायागे च वैश्वदेववाधेाऽपि पक्षेंगीक्रियते । वरं हि वाक्यवैयर्थ्यान्यायवाधः । अतेा गुणविधिश्च देवे तद्विधाने विकल्प (fol. 32 b).

No. 214 भाट्टभास्करः, by Śaṅkara Bhaṭṭa (अ० २ पा० १—४)

Colophons :—(a) इति......भाट्टभास्करे द्वितीयस्य प्रथमः पादः (fol. 9 b) ।

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(b) इति''''''द्वितीयस्याध्यायस्य चतुर्थः पादः अध्यायश्चसमाप्तः (fol. 27a) ।

Remarks : This manuscript seems to have belonged to Śaṇkara Bhaṭṭa's own collection, for on fol. 27 b occurs the following statement—"भट्टशङ्करीयम्" ।

No. 216. न्यायरहस्यम्, by Ananta Bhaṭṭa (अ० १ पा० २ अधि० १-पा० ४ अधि० १७)

Beginning :—श्रीगणेशाय नमः ॥

ब्रह्मादयः सुरगणा यन्नत्या हतविघ्नकाः ॥

कार्यसिद्धिं य (प) रामापुस्तन्नमामि गजाननं ॥

आम्ना (म्ना) यस्य क्रियार्थत्वादा [न] र्थक्यमसदर्थानां तस्मादनित्यमुच्यते । पूर्वस्मिन् पादे अथातो धर्मजिज्ञासेत्यनेन सूत्रेण जैमिनिना द्वादशलक्षरयां मीमांसायां प्रमाणस्वरूपसाधनफलैः साभासैर्धर्मो जिज्ञास्यत्वेन प्रति [पादि] तः etc. (fol. 1 b).

End :—०नतु मध्य [मा] यामेवसृष्टिपदेन विधाने तु पावैकांचन ब्राह्मणवतोमिष्टकामभिजानीयान्नामध्यमायां चितावुयदध्यादिति वचनेन मध्यमायां विनियोगः स्यात् इष्टकावाचिश्रुतशब्दविनियुक्त० etc. (fol. 18).

No. 217. न्यायरहस्यम्, by Ananta Bhaṭṭa (lhs. 11-12)

Beginning of 11th Chap—

श्रीगणपतिर्जयति ॥ श्रीगणेशाय नमः । प्रयोजनाभिसंबन्धात्यथक्त्वं ततः स्यादैककर्म्यमेकशब्दाभिसंयोगात् । तदेवं दशभिरध्यायैः प्रकृतौ विकृतौ चानुष्ठेयपदार्थेष्ववगतेषु अधुना तेषां प्रयोगविध्यवगतानुष्ठानं तंत्रत्वं निरूप्यते etc. (fol 21b). ।

End of 11th Chap.—सौम्यं बभ्रुं आग्नेयं कृष्णग्रीवमिति कृष्णग्रो येाभेदेन प्रदाने क्रियमाणेवदाने चानुवाकाया मनोतामंत्रस्य च कालभेदेन विशेषग्रहणादर्थ प्रकाशनार्थत्वात् प्रकाशनस्य च कालांतरे प्रध्वंसादावृत्तिः (fol. 47 b) ॥

Colophon:—इति श्रीमीमांसाशास्त्रपारीण etc......एकादशाध्यायः समाप्तः । श्रीगणपतिर्जयति ।

Beginning of 12th Chap :—

श्रीगणेशाय नमः तंत्रिसमवाये चोदनातः समानानामेकतंत्र्यमतुल्येषु तु भेदः स्यात् विधिप्रक्रमतादाथ्यात्तादाथ्यं श्रुतिकालनिर्देशात् । सकृदनुष्ठितमप्यङ्गं वहूनामेकदेशकालकर्तृकाणां शक्नोत्युपकर्तुमित्येतत्तंत्रलक्षणोक्तमुपजीव्य etc.

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End of 12th Chap. :– लिंगं च वेदे ब्राह्मणानामिदं हविरिति । तस्माद् ब्राह्मणानामेवार्त्विज्यं ।

Colophon:—इति श्रीमीमांसाशास्त्रपारीणदादूभट्टसूनुना अनंतभट्टेन रचिते जैमिनीयमीमांसान्यायरहस्ये द्वादशाध्याये चतुर्थः पादः अध्यायश्च समाप्तः (fol. 21 b).

No. 218. न्यायरहस्यम् by Ananta Bhaṭṭa (अ० १ पा० २ अधि० १–अ० २ समाप्ति)

End :—न हि सर्वशाखास्वेकस्याध्ययनं संभवति स्वाध्यायनिधौ स्वीयत्वैकत्वयोर्विवक्षितत्वात् तस्मान्न भेदः (fol. 59a).

Colophon :—इति श्री........द्वितीयाध्यायस्य चतुर्थः पादः अध्यायश्च समाप्तः (fol. 59 a).

No. 219. न्यायरहस्यम्—by Ananta Bhaṭṭa (अ० ३–१०)

Beginning :—श्रीगणेशो जयति । अथातः शेषलक्षणम् ॥ एवं सिद्धे भेदे शेषत्वापरपर्यायमंगत्वं निरूप्यते भिन्नानां हि तत्संभवति नाभिन्नानामिति भेदलक्षणस्य हेतुता । तच्चानेकप्रकारं विचार्यते (fol. 1 a).

End :—० कालस्य च शंखवेलायामागंतव्यमित्यादौ लोके श्रुतोपलक्षणाभावेऽप्युपलक्षकान्तरोपलक्षितस्यागमनक्रियान्वयदर्शनैः सुतरामाद्यपुरोडाशोपलक्षणेनैवांत्यपुरोडाशरूपोपलक्षणाभावेपि क्रियोपलक्षणत्वोपपत्तेरेकपुरोडाशायामप्याग्नेयसत्वेनोपांशुयाजोपपत्तिः ।

Colophon :—इति श्री........दशमाध्यायः समाप्तः (fol. 332 a).

No. 224. मीमांसा कौस्तुभः by Khaṇḍa Deva.

Beginning :—भूतधात्वर्थादिजन्यत्वप्रतीतेस्तद्भेदादेव भेदोवसीयते । नान्यथा व्यापकाभावे व्याप्याभावस्य नियतत्वात् । धात्वर्थादीनां चापूर्वजनकता करणत्वाधीनेति प्रथमं फलसंबंध एव (fol. 2 a).

End :—प्रत्ययमात्रेहि प्रकृतेरार्षत्ववत्तस्यानुषंगे बाधकाभावात् ॥ अतएवेद्दंशविषये विपरिणतानुषंगं व्याचक्षते वृद्धाः तेन प्रत्ययरहितस्यैव यजुष्ट्वमिति सिद्धं ॥

मीमांसांबुनिधिं प्रमथ्य विविधैर्न्यायोच्चयैनिर्ज्जरैः
कृत्वा जैमिनिसूत्रमंदरममुं वेदं तथा वासुगिं ॥
यद्धालाहलसंज्ञमेव कलितं ग्रंथांतरं सज्जनैः
श्रीकृष्णस्य तु भूषणाय सपरं यः कौस्तुभाख्यो मणिः ॥
श्रीरुद्रदेवसूनोः कृतिरेषा खंडदेवस्य ।
मीमांसाकौस्तुभाख्या भेदाध्यायाद्यपादस्य (fol. 68 b) ॥

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Colophon:—इति श्रीमत्पूर्वोत्तरमीमांसापारावारपारीण श्रीरुद्रदेवसूनोः खंडदेवस्य कृतौ मीमांसाकौस्तुभे द्वितीयाध्यायस्य प्रथमः पादः । संव १७७५ (fol. 68 b).

No. 249 भाट्टदीपिका (सङ्कर्षकाण्ड) by Bhāskara Rāya.

Beginning :—श्रीगणेशाय नमः ॥ ॐ॥ अविघ्नमस्तु ॥ ॥ अनुयजतीति॥ एवं द्वादशभिरध्यायैः प्रकृतिविकृतिभेदेन कतिपयान्यायान् संशोध्य तैरेव न्यायैरितस्ततो विप्रकीर्णान्वेदवाक्यार्थानैदंपर्येण सम्यङ्निष्कृष्य निर्णेतुमेषा चतुरध्याय्यारभ्यते । अतएव संकर्षे न प्रत्यधिकरणं संगत्यपेक्षा ॥

End:—एतदुत्तरापि व्यासपादप्रणीता चतुर्लक्षणी शारीरकमीमांसात्मज्ञानोपयोगिन्यप्यनुबंधभेदादिभिर्भिन्नमेव शास्त्रमिति द्योतनाय वाक्यवृत्तिर्वकारेण याज्यादिपदेन च मंगलं ध्वनितमिति सर्वं शिवं ॥

जैमिनेर्विमलसूक्तितटिन्यां मग्नमाप शुचितां मम चेतः ।
तेन खेलतु पिनाकिपदाब्जे येन जन्मनिवहो न पुनः स्यात् ॥ १ ॥

खंडदेवकृतभाट्टदीपिका लक्षणैः कतिपयैरसंभृता ॥
इत्युदीक्ष्य बुधभास्कराग्निचिद्धाग्तो वरिभरांबभूवताम् ॥ २ ॥

आसीत् षोडशलक्षणी श्रुतिपदा या धर्ममीमांसिका
संकर्षाख्यचतुर्थभागविधुरा कालेन साजायत ॥
गायत्री त्रिपदात्मिकेव विबुधैरद्यापि पापठ्यते
तां पूर्णामतनोत्क्रमेण महता गंभीरजो भास्करः ॥ ३ ॥ (Fol. 60 b).

Colophon :—इति श्रीसंकर्षे भाट्टदीपिकायां षोडशस्याध्यायस्य चतुर्थः पादः । षोडशाध्यायो ग्रन्थश्च समाप्तः (Fol. 60 b).

No. 251 मीमांसासूत्रदीधितिः by Raghavendra Sarasvatī.

Beginning :—सोतोवेदोरुमां प्राप्तं काष्ठांबुलत्वणात्मवदिति तस्याः फलं संदेहविपर्ययनिरासः धर्मे फलं संदेहविपर्ययनिरासः (fol. 2 a).

Colophons: (a) इति मीमांसासूत्रदीधितौ प्रथमाध्यायस्य दशाविकरण तृतीयः पादः (fol. 35 a) ॥

(b) [End of Chapter I] इति श्रीविश्वेश्वरभगवत्पादशिष्याद्वयभगवत्पादशिष्यश्रीराघवेन्द्रसरस्वतीविरचिते मीमांसासूत्रदीधितौ प्रथमाध्यायस्य विंशत्याधिकरणं चतुर्थपादः समाप्तः प्रथमोध्यायः समाप्तश्च । प्रथमाध्यायस्याधिकरणानि संपूर्णानि ४२ (fol. 41 b).

(c) इति मीमांसासूत्रदीधितौ द्वितीयाध्यायस्य अष्टदशाधिकरणात्मः प्रथमः (fol. 54 a) ॥

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(d) इति..................... द्वितीयाध्यायस्य तृतीयः पादश्चतुर्दशाधिकरणः (fol. 75 a) ॥

(e) इति................ तृतीयाध्यायस्य पंचदशाधिकरणकः प्रथमः पादः (fol. 92 a) ॥

(f) इति श्रीराघवानन्दसरस्वतीविरचितमीमांसासूत्रदीधितै तृतीयाध्यायस्यैकोनविंशाधिकरणक द्वितीयः पादः (fol. 106 b) ॥

(g) इति श्रीराघवानन्दसरस्वतीविरचिता मीमांसासूत्रदीधितै तृतीयाध्यायस्य तृतीयः पादः । विंशत्यधिकरणकः (fol. 123 a) ॥

(h) इति सूत्रदीधितै तृतीयाध्यायस्य चतुर्थः पादः । एकविंशाधिकरणकः (fol. 138 a) ॥

(i) .... तृतीयाध्यायस्य पंचमः पादः विंशत्याधिकरणकः (fol. 150 b) ॥

(j) .... तृतीयाध्यायस्य षष्ठः पादः पंचदशाधिकरणकः (fol. 164 a) ॥

End :—स्यात्प्रकृतिलिंगत्वाद्वैराजदिति षेाडशी बेरा नसामेति प्रकृतिलिंगत्वात्सामशब्दत्वात् न्यायेनात्यंतभिन्नमवैरूपपृष्टमम्यते एवं सवतोयावधानादीनां स्थानेतरसामिधानात् मां समपयतेत्यर्थः (fol. 190 a) ॥

Colophon at the end of Chapter III: इति श्री राघवानन्द० मीमांसा सूत्रवृत्तिमष्टमः पादः समाप्तः । तृतीयाध्यायश्च समाप्तः ॥ ३ ॥ (Fol. 190 a).

No. 258—मीमांसासारः by Viśvakarmā.

Beginning :—पुंप्रवृत्तिलक्षणा आर्थी भावना करणं च लिङादिज्ञानं अर्थवादार्पितप्राशस्त्यमितिकर्तव्यता एवमंशत्रयेापेता शाब्दी भावना ॥ आख्यातगतलिङ्वांशवाच्या आख्यातांशवाच्या तु पूर्वोक्तचतुर्थी भावना (fol. 2a).

Colophons at the end of chapters :—

(a) इति श्री विश्वकर्मविरचिते मीमांसारे प्रथमेाध्यायः (fol. 15 a).
(b) ,, ,, ,, द्वितीयेाध्यायः (fol. 23 b).
(c) ,, ,, ,, तृतीयेाध्यायः (fol. 49 a).
(d) ,, ,, ,, चतुर्थेाध्यायः (fol. 62 b).
(e) ,, ,, ,, पञ्चमेाध्यायः (fol. 73 a).

End :—तस्मादनियम एव । उच्यते । प्रायेागवचनेन नित्यवन्मंत्रस्येापसंग्रहात्ससवायाङ्गागएव नियस्यते । तथा च सति पशुत्वसामान्यबेाधिकाचेादना न

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विरुध्यते । प्रयोगवचनसंग्रहादेव छागपशुशब्दयोर्विशेषणविशेष्यभावोपपत्तौनिं (fol. 94 b).

No. 259 मीमांसाचन्द्रिका (अ० १ पा० १) by Brahmānanda Sarasvatī, pupil of Paramānanda Sarasvatī.

Beginning :—श्रीगणेशाय नमः ।

नमो नवघनश्यामकामकामितदेहिने ॥
कमलाकामसौदामकणकामुकगेहिने ॥ १ ॥

स्वाध्यायोध्येतव्य इत्यत्र स्वर्गार्थमध्ययनं विधीयते । विश्वजिदादिवत् फलाश्रवणात् न च स्वाध्यायमर्थज्ञानादिप्रयोजनकमुद्दिश्याध्ययन विधीयते व्रीहीनवहंतीतिवत् कर्मपदयोगादिति वाच्यं (fol. 1 a).

End :—तस्माद्धर्माधर्मयोर्वेद एव मानं वेदो मान एवेत्यवधारणद्वयं द्वितीयमौत्पत्तिकादिसूत्रैराद्यं तत्पूर्वैः सूत्रैः (fol. 25 b).

Colophon :—इति परमहंसपरिव्राजकाचार्यनारायणतीर्थाध्यापितश्रीमत्परमानंन्दसरस्वतीशिष्यब्रह्मानंदसरस्वतीविरचितमीमांसाचन्द्रिकायां प्रथमाध्यायस्य प्रथमः पादः समाप्तम् ॥ शुभमस्तु । मंलं चास्तु ॥ (fol. 25 b).

No. 270 धर्म मीमांसातरणि by Divākara Dīksita.

Beginning :—श्रीगणेशाय नमः ॥ आम्नायस्य क्रिया etc.

आम्नायो निखिलः क्रियार्थघटनस्तत्तत्तदंगप्रमां
कुर्वन्स्तत्पर एव धर्ममितिकृत्प्रामाण्यमत्राश्नुते ॥
तस्मादन्यपराणि यानि पदवाक्यान्ययार्थत्वतोऽ
नित्यान्येवभवेयुरर्थघटनाहीनानि मानानि हि ॥ १ ॥ (Page 1).

End :—विधिशब्दाश्च ॥ ५३ ॥

मंत्राणां हि विवक्षितार्थवचनत्वं ब्राह्मणानां विधेः ।
सामर्थ्येन निजेन नैत्यमिकतामाप्तं भवेन्नान्यथा ॥
जीव्यासं हि शतं समेत्यनुदिवं चोद्यदूब्राह्मणेनोदितं ।
तन्मंयत्रोविवक्षितार्थवचनत्वे स्यात्तु तत्सार्थकं ॥ १४६ ॥ (Page 52).

Colophon :—इति श्रीधर्ममीमांसातरणौ दिवाकरदीक्षितकृते प्रथमस्याध्यायस्य द्वितीयः चरणः समाप्तः ॥ सर्वशास्त्रसमालोकी मेवामिश्रो हि लेखकः सं० १९५२ का०शु०६ (P. 52).

No. 271 (a-c.) जैमिनिसूत्रवृत्ति by Rāmeśvara Kavi.

Beginning : श्रीगणेशाय नमः श्रीकालभैरवाय नमः ।

श्रीवल्लभापयोधरसंलिप्तालेपरंजितोरस्कं ।
वंदे गजेंद्रवदनं बालसहस्रांशुकोटिसच्छायं ॥ १ ॥
अरुणा करुणातरंगिताक्षीं पाशांकुशपुष्पबाणचापां ।
अणिमादिभिरावृतां मयूखैरहमीडे परदेवतां फलाप्त्यै ॥ २ ॥

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वेदार्थसंशयच्छेत्तृ शास्त्रदिव्यांजनेन वै ।
मूढचक्षुर्गदच्छेत्रे नमो जैमिनयेऽनिशं ॥ ३ ॥

सुब्रह्मण्यं च पितरं गुरुवामां च मातरं ।
प्रणमामि फलावाप्त्यै तावेव शरणं मम ॥ ४ ॥

बालानामल्पयत्नेन सूत्रार्थमतिसाधिकां ।
करोमि जैमिनिकृतसूत्रवृत्तिं यथामति ॥ ५ ॥

ओम् । अ १ अथातो धर्म जिज्ञासा १ (P. 1).

Last Colophon: इति रामेश्वरकविनिर्मितजैमिनिसूत्रवृत्तौ द्वादशाध्यायस्य चतुर्थः पादः ।

श्रीमज्जैमिनिसूरिसूत्ररचना गंभीरभावा क्व च
क्वाहं मंदमतिस्तथापि च गुरो पादाम्बुजं चिन्तयन् ॥
बुद्धेर्मांद्यमपास्य भावमखिलं संक्षेपतः पंडिताः
यत्र क्व स्खलितं विशोध्य सगुणां कुर्वन्तु मत्प्रीतये ॥ १ ॥

क्ष्मर्त्वद्रिक्ष्मामिते शालिवाहशाकेऽविमुक्तके ।
सहस्यसितपक्षेऽथ द्वितीयायां रवौ निशि ॥ २ ॥

रामेश्वरः सूत्रवृत्तिन्निर्माथाथ यथामति ।
अन्नपूर्णाविश्वभर्तृचरणे ऽर्पितवान् मुदे ॥ ३ ॥

गुरुत्वं च पितृत्वं च यत्रैकत्र स्थितं मम ।
वंदे तच्चरणांभोजे ते एव शरणं मम ॥ ४ ॥ (Pp. 1484–1485).

No. 335. शाबरभाष्यविवरण by Srī Govindāmṛta Muni *alias* Devendra Sarasvatī, pupil of śrī Nārāyaṇāmṛta (अ० १ पा० २—अ० २ पा० २)

Beginning:—

हरिः
श्रीगणपतये नमः
श्रीरस्तु
अविघ्नमस्तु
श्रीशाबरभाष्यव्याख्या

॥ ॐ ॥

यस्मादाविरभूद्विश्वं यत्र च प्रविलीयते ।
तत्स्वतस्सच्चिदानन्दं नमस्यामः परं महः ॥

प्रणमामि गणेशानं देवीं वाचं तथा गुरून् ।
यत्कृपालोकनादेव मनो मे शुद्धतामगात् ॥

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श्रीमच्छावरभाष्यस्य मया शिष्यहितैषिणा ।
कुमारिलोक्तभावस्य क्रियते विवृतिर्मिता ॥

सू = आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानां तस्मादनित्यमुच्यते ॥ = ॥

अस्याधिकरणस्य विषयमाह—सोरोदीदित्यादिना सङ्गतयस्त्वेवं द्रष्टव्याः— अथातो धर्मजिज्ञासेति प्रमाणादिभिः धर्मे जिज्ञास्यतया प्रतिज्ञाते किं तत्र प्रमाण-मित्यपेक्षायां प्रथमेऽध्याये प्रमाणं निरूप्यते—तेनार्थवादादिप्रामाण्यनिरूपणस्यापि धर्मप्रमाणविचारत्वादस्त्यध्यायसङ्गतिः—etc. (P.1).

Colophons:—

(a)—इति श्रीमन्नारायणामृतपूज्यपादशिष्यदेवेन्द्रसरस्वत्यपरनामधेयं श्रीगोविन्दामृतमुनिविरचिते धर्ममीमांसाभाष्यविवरणे प्रथमस्याध्यायस्य द्वितीयः पादः (p. 81).

(b)—इति श्रीमन्नारायणामृतपूज्यपादशिष्यश्री गोविन्दामृतमुनिविरचिते शावरभाष्यविवरणे प्रथमस्याध्यायस्य तृतीयः पादः (p. 146).

(c)— „ „ चतुर्थः „ (p. 207).

समाप्तश्चाध्यायः ।

(d)—द्वितीयस्याध्यास्य प्रथमः पादः (p. 266).

End:—पूर्वपक्षमुपसंहरति-तस्मादिति-सिद्धान्तसूत्रमवतार्य प्रतिज्ञां व्याचष्टे-एवमित्यादिना—कथं संख्यया भेदावगतिरित्याशङ्क्य अवयवान्तरं व्याचष्टे-पृथक्त्वे हीति-पृथक्त्वेन सहैकार्थनिवेशितत्वादिति सूत्रार्थः ।

ननु पशुसङ्ख्यया पशुभेदेऽपि कथं कर्मभेदस्तत्राह-तच्चेति—ननु बहूनामपि द्रव्याणां समुदितानां प्रजापतिना संयोगस्यैकत्वाद्यागैक्यं स्यादिति पृच्छति—कथामिति—

अयं ग्रन्थः यथामातृकं संशोधितः ।

6-4-2.

पा० श्रीनिवासरामानुजाचार्यः (p. 305).

No. 336. तंत्ररत्न by Pārtha Sārathi Miśra.

Beginning :—०य एवसन्निह प्रयुक्तिविवेकार्थः क्रियते । तथा फलविध्यर्थ-वादादिविचारोपि । यथोक्तं ॥ फलविध्यर्थवादत्वकालार्थांगप्रधानता । फलक्रतु-प्रयुक्तत्वविचाराय विचार्यत इति (fol. 2 a).

Colophon: इति तंत्ररत्ने चतुर्थस्य प्रथमः पादः (fol. 52 b) ॥

End :—°असति च तस्मिन् ज्योतिष्टोमशब्दस्याप्रसिद्धत्वात् न तद्वशेन विशिष्टयागग्रहणं फलवाक्ये किंत्वविशेषात् स०—(fol. 97 a).

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No. 348 शास्त्रदीपिका व्याख्या by Nārāyaṇa Bhaṭṭa.

Beginning :—श्रीगणपतये नमः॥ अथ विशेषलक्षणं॥ अध्याययेाः संगतिमाह। विध्यन्तेति। विध्यंतेा वा प्रकृतिवदित्यादि सप्तमेापांत्याधिकरणं विध्यंताधिकरणं। तस्य उक्तस्य। आनुमानिकवचनस्य वा। एवं सामान्यविशेषभावेन संगतिरूक्ता भवति। एतेन संगतिपरतया सूत्रं व्याख्यातं। तदुपयेागितया विचारांतरं प्रस्तैाति। प्रथममिति etc.—(fol. 1 b).

Colophons :—

(a)—इति नारायणभट्टविरचितायां शास्त्रदीपिकाव्याख्यायामष्टमाद्यः पादः (fol. 4 a).

(b)—इति भट्टनारायणकृतायां शास्त्रदीपिकाटीकायां अष्टमस्य द्वितीयः (fol. 4 b).

(c)—इति श्रीनारायणभट्टकृतायां शास्त्रदीपिकाव्याख्यायामष्टमस्य तृतीयः (fol. 5 b).

End :—इत्थं द्रव्यदेवताभ्यांमुत्पादनमेवेतिकर्तव्यता भविष्यति। सन्निपात्येववागत्यारादुपकारकमपि कल्प्यत इति दिक। अध्यायार्थमुपसंहरति ससंक्षेपेति। सादृश्यानुमाननामधेयप्रत्यक्षवचनैरतिदेशः संक्षेपविस्तारापवादैरिह सिद्ध इत्यर्थः। प्रेात्र (क्त) धात्वर्थानुवताशिष्योत्साहार्थं वक्तव्यमाहा करिष्यामह इति।

Last Colophon :—

—इति श्रीभट्टनारायणकृते शास्त्रदीपिकाव्याख्यायामष्टमः। ४२५। (fol. 6 a).

On fol. 6b occurs—शास्त्र दी० टी० अष्टम० पत्र ६ नारायण भट्टीः; and on the same leaf on the right hand side margin at top occurs the name 'बालंभट्ट जी'।

No. 349. शास्त्रदीपिकाप्रकाश by Śaṅkara Bhaṭṭa I

(अ० ५ पा० १-४)

Beginning :—पूर्वापरादिनानार्थनिरूप्यत्वाद् गुरुत्ता बाध्य इत्याशयेन पूर्वपक्षमाह प्रायेागेति। शिष्टाकेाप इत्यत्र ह्येतदुक्तं पदार्थप्राप्त्युपजीवित्वात्प्रयेागविधिस्तदवाधेनैव प्रयेागप्राशुभावं विधत्त इति। पदार्थविधिपाठादिनैव चेापस्थापितं क्रमं विदधत्प्रयेागविधिस्तदविरोधेनैव प्रायेागप्राशुभावमाक्षिपति विधात्ते चेत्याशयेन सिद्धांतमाह वेदेति (fol. 2 a).

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Colophons :—

(a) इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीणमीमांसाद्वैतसाम्राज्यधुरंधर श्रीमद्भट्टनारायणात्मजभट्टशंकरोन्नीते शास्त्रदीपिकाप्रकाशे पंचमाध्यायस्य प्रथमः पादः (fol. 29 a.)

(b) द्वितीयः पादः (fol 38 b.)

(c) तृतीयः पादः (fol. 51 b.)

End :—तस्याप्यतिदिष्टस्य हनुत्वमित्याह इतीति । एतदधिकरणार्थोपसाहारपूर्वमध्यायार्थं संगृह्णाति अत इति । प्रयोजनं स्पष्टं । सि० सूत्रं तुसोमविकारास्तथा साम्नाय्याग्नीषोमीयविकारवद्दर्शपूर्णमासाभ्यामूर्ध्वमित्यनुषंगः (fol. 50 a) ॥

Last Colophon :—इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीणमीमांसाद्वैतसाम्राज्यधुरंधरश्रीभट्टनारायणात्मजभट्टशंकरकृते शास्त्रदीपिकाप्रकाशे पंचमस्याध्यायस्य चतुर्थः पादः । श्रुत्यादिषट्कप्रमितः क्रमोऽत्र ज्ञातो यथासंभवमेतदीयं । वर्लंवंचेत्युदितं प्रयोगविध्यर्थजातं गतलक्षणाभ्यां संपादितमन्मीमांसा नरहरिणा । शोधितं च संवत् १६९० चित्रभानुवत्सरातर्गतपौषशुक्लैकादश्यां । श्रीसीतारामो जयति तारां । श्रीगुरुभ्यो नमः । श्रीः ग्रन्थसंख्या २३०० ॥ सांबं भजे ॥ श्रीमच्छंकरभट्टगुरुचरणसरोरुहाभ्यांनमः । श्रीहनुम ॥ (fol. 50 a).

No. 350. The same book and author.

(अ० ९ पा० १–४)

On fol. 1a the following verse occurs :—देवत्वं पुरुषोत्तमोऽसि नियतं तत्रापि रामोभवान्प्रस्थाने तव लज्जयैव नमति व्यक्तं यतो मेदिनी । द्राक्पूर्वाचलपश्चिमाचलकुचाबावृखवती प्रोच्छलट्ढक्कारावचलत्पयोधिलहरी चेलांचलैश्चंचलैः ॥ १ ॥

Beginning :–श्रीरामो जयति । एवं गुरुभिरध्याये व्याख्याते हेलयाष्टमे । तत्सुतः शंकरो व्याख्यां निर्माति नवमेऽधुना ॥ यज्ञकर्म प्रधानं । हेतुहेतुमद्भावसंबंधमध्याययोर्दर्शयंस्तदर्थमूहसामान्यलक्षणं वदन् विषयत्रैविध्येन तत्रैविध्यमाह । सिद्ध इति ॥ etc. (fol. 1 b).

End :—असंयोगात् । एवमधिकरणद्वयेन सत्येव समवेतवचनत्वे स्वार्थपरार्थत्वचिंताद्वारोहनूहौ चिंतिताविदानीं तत्पूर्वाधिकरणत्रय इव पुनः समवेतासमवेतवचनत्वचिंताद्वारैवोहानूहौ चिंत्येते तत्र पा० ………… (fol. 21 a).

On fol. 21 b:—शङ्कर भट्टी ।

No. 351. The same book and author.

On fol. 1 a :—शास्त्र दी० टी० एकादश पत्र ३१

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शङ्कर भट्टी.

Beginning—श्रीगणपतये नमः । प्रासङ्गिकमपवादतयाभ्युच्चयं च दशमे प्रविचिंत्य । तंत्रमेतदपवादतया चावायमुद्यत इह त्वमिधातुं । १ । प्रयोजनादशमैकादशाध्याययोः संगतिं वक्तुं दशमार्थमनुवदति । दशम इति । etc. (fol. 1 b).

Colophons :—

(a) इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीणमीमांसाद्वैतसाम्राज्यधुरंधरश्रीभट्टनारायणात्मजभट्टशङ्करकृते शास्त्रदीपिकाप्रकाशे एकादशस्याध्यायस्य प्रथमः पादः (fol. 5 b.) ।

(b) Do. Do. एकादशे द्वितीयः (fol. 12 b.)

(c) Do. Do. ,, तृतीयः (fol. 21 b.)

End :—दृष्टांतवैषम्यप्रसंगेन याज्यानुवाक्ययोरुक्तसमुच्चयेापपत्त्यै हविष्कृतादिकृतं तु प्रकाशनमर्थांतरप्रकाशनै र्व्यवधानान्न स्वरूपेण न वा संस्काररूपेण कालांतरं यावत्तिष्ठतीत्यावृत्तिरित्याशयः । एतदध्यायार्थं उपसंहरन्नुत्तराध्यायार्थमुपक्षिपति । तंत्रेति । सि० सू० स्पष्टं ॥२०॥ (fol. 31 b).

Colophon :—इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीणमीमांसाद्वैतसाम्राज्यधुरंधरश्रीभट्टनारायणात्मजश्रीभट्टशङ्करकृते शास्त्रदीपिकाप्रकाशे एकादशः ॥ छ ॥ २००० ॥ (fol. 31 b).

No. 352. शास्त्रदीपिकाटीका (आलोक) by Kamalākara Bhaṭṭa (अ० १ सम्पूर्ण)

Beginning :—श्रीगणेशाय नमः ॥

श्रीरामकृष्णपितरं नत्वोमाख्यां च मातरम् ।
श्रीरामं च शिवं नत्वा व्याख्यास्ये शास्त्रदीपिकां ॥
यस्तु राणकचैार्येण स्वपाण्डित्यं प्रकाशयन् ।
निनिन्द बहुभाषित्वात्तस्य शिक्षेह तन्यते ॥
मूर्खान् प्रतारयन् बालान् यः सिद्धान्तमनीनशत् ।
विन्यस्य तस्य शिरसि दशार्द्धं कमलाकरः ॥

आ ·········· यपादे करिष्यमाणस्यार्थवादादिप्रामाण्यविचारस्य शास्त्रसंगतिमध्यायसंगतिं प्रकृतसंगतिं··········मनुकीर्तयति । अथात इति । (fol. 1 b).

End :—वेदः स्मृतिः कामादिदोषरहितं चरितं माचारश्चेहाध्याये धर्मप्रमाणं सिद्धं । अतः परं प्रमाणबलात्कर्मभेदप्रमाणानि शब्दान्तरादीनि विनियोगः शेषस्य शेषिणा संबंधः । चतुर्थे षष्ठे च मुख्यमानुषंगिकं फलं । आदिपदात्क्रमानिर्देशादिचिंताकरिष्यवत्यर्थः (fol. 99 a) ॥

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Colophon :—इति श्री जगद्गुरुनारायणभट्टसूरिसूनुरामकृष्णभट्टात्मज महामहोपाध्यायकमलाकरभट्टकृते शास्त्रदीपिकालोके प्रथमोध्यायः समाप्तः ॥

॥ शास्त्रदीपिकाटीकायां समाप्तोयं ॥ शुभमस्तु (fol. 99 a) ॥

No. 353. Same work and author

(अ० १ पा० २ अधि० १—पा० ३, अधि० ९)

Beginning :—(मंगलाचरणं पूर्ववदेव)

आम्नायस्य । द्वितीयपादे करिष्यमाणस्यार्थवादादिप्रामाण्यविचारस्य शास्त्रसंगतिमध्यायसंगतिं प्रकृतसंगतिं च वक्तुं वृत्तमनुकीर्त्तयति ॥ अथात इति ॥ (fol. 1 b).

End :—इदं च शुक्ल इत्यादेरेकत्वे । शुक्लत्वजातिवाचित्वे तु गोशुक्लशब्दयोर्लक्षितलक्षणयैकार्थत्वात्सामानाधिकरण्यमिति ध्येयं । भेदप्रतीतौ तु लक्षणैवेतिवार्तिकनीत्याह यदात्विति । भेद एव प्रतीत इत्यर्थः । न तु स्वमतेत्यंतभेदोस्ति । वार्तिके तादात्म्यसाधनविरोधात् ।

(fol. 51 b).

No. 354. Same work and author.

(अ० ३ पा० १ अधि० १—पा० २ समाप्ति)

Beginning :—श्रीगणेशाय नमः । अथातः शेषलक्षणं । कर्मणां षत्वस्वभेदाधीनत्वाद्धेतुहेतुद्भावं संगतिमाह एवमिति । द्वितीयेन सिद्धे कर्मभेदे इदानीं तदुत्तरं न तु पूर्वं । अभेदे तदसंभवात्प्रयोज्यप्रयोजकत्वादेशेषशेषित्वाधीनत्वादित्यर्थः (fol. 1 b).

End :—सूत्रार्थस्तु । ऐतिशायनस्य ऋषेः सर्वेषामैंद्रानद्राणामेकरूपो यथाम्नातो मंत्रस्तत्वं । तत्पुरुषे पानस्य त्यक्तशिष्टे भक्त्या गौण्या पानं यस्य तत्वात् । शेषे पीतत्वस्य गौणत्वापत्तेर्हि यतः सवनवाचित्वमिति (fol. 43 b) ॥

Colophon :—इति श्रीजगद्गुरुमीमांसकनारायणभट्ट..............तृतीयाध्यायस्य द्वितीयः पादः समाप्तः । शुभमस्तु (fol. 43 b).

No. 355. Same work and author. (अ० ३ पाद ३ समाप्ति)

Beginning :—श्रुतेर्जाताधिकारः स्यात् ॥ वाक्यलिंगद्वारा श्रुतिकल्पनेन विनियोगाल्लिंगचिंताया हेतुत्वमाह पूर्वयोरिति (fol. 1 a).

End :—अदंतत्वं तुस्तुतिमात्रत्वात्पूर्वधर्मत्वेपि युक्तं । नेमपिष्टत्वं च विधिबलात्तन्मात्रपरं । विशिष्टविधानात्पार्ष्ठिकनियमाच्च न सर्वत्र प्रसंग इति मत्वाह एकेति (fol. 34 a).

Colophon :—इति श्रीजगद्गुरुरामेश्वरभट्टसूरिसूनुनारायणभट्टात्मज.......तृतीयाध्यायस्य तृतीयः पादः (fol. 34 a).

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No. 356 सिद्धान्तचन्द्रिका (तर्कपाद) Commentary on Śāstra Dīpikā by Rāma Kṛṣṇa Bhaṭṭa.

Beginning :— ॥ जय श्री राम ॥ श्रीगणय नमः ।

आनंदाचितवदनसदनरघुनंदनदयामुक्त्योः
सीतालक्ष्मणसहित वंदे गिरिशादिभिर्वंद्यम् ॥ १ ॥
विधिष्टतिस्मृतिद्वारमद्वार योगिनामपि ।
वाञ्छितार्थपदं धर्मप्रमाणं राममाश्रये ॥ २ ॥

वाचं वंदे गिरिशतनय गोत्रदेवी च भक्त्या
वेदव्यासं मुनिवरमथो जैमिनि सूत्रकारम् ॥
व्याख्यातारं गहनवचनं भाष्यकारं च पूज्य
मंदाचार्ये शिखिगतितनुतन्मज्ञानगुरुंश्चा ॥ ३ ॥

अस्त्यत्र रेवोत्तरतीरवर्ती देश प्रसिद्धो भुष्टि मालवाख्य ।
ऊकार माहिष्मतिका विशाल तार्थ्यध्यधिष्ठानकातात्यभिख्य ॥ ४ ॥

वसिथ पाराशरवत्सकौत्स शांडिल्य सहांग विगौतमाद्या ।
वेशाठ प्रसिद्धा भुवि मालवानां पूर्व्वक्षितीशेद्रसमर्चितानाम् ॥ ५ ॥

वंशो विद्याषिनयविमलस्तेषु कश्चित्प्रसिद्ध
कर्म्मब्रह्मप्रवणमतये सर्घ एव द्विजेद्रां ॥
गोत्रशेक्तिप्रवरसहित यत्र पाराशराख्य
नक्रिविप्लै भुवनजननी देवताशापुरीति ॥ ६ ॥

शिवदासाभिधस्तत्र वंशे पाराशराह्वये ।
वेदशास्त्रार्थसम्पन्नसदाचारपरोभव शं ॥ ७ ॥
तत्पुत्रो भूमित्रशर्मा द्विजेद्रो मित्रंसाक्षाद् ब्राह्मतेजोविशेषैः ।
विद्वद्वृन्दैः पूजितः सर्व्वशास्त्रव्याख्याशिष्यो हीतकीतिपृथिव्या ॥ ८ ॥
जनार्दनस्तस्य सुतो मनीषी जनार्द्दमाचर्चो निगो वभूव ।
वेदेषु शास्त्रेषु च गीतकीर्तिर्म्महीपतीद्राचिर्चतरम्ममूर्तिः ॥ ९ ॥
तस्माजातो वेदशास्त्रेष्वधीती गंदगादेव्यां भैरवाख्यो द्विजेद्र ।
कीर्तिर्जेनोपार्ज्जिता विश्वविद्या वृत्तिश्चग्रा भूपते शेषवंश्यात् ॥ १० ॥

समुत्पन्नस्तस्मादतिविमलकीर्तिर्द्विजवरस्कृति । पूनादेव्यां दिशि दिवनारायण इति । प्रसिद्धशास्त्रेषु जिति पति समूहार्चिभयदपरं ब्रह्मानंदामृतरसमाप्यादनषण्टु तस्मादभूद्धर्म्यरत नूरधाप्यां श्रामाधव पुग्ध चरित्रकीर्ति वेदांतविरयक्तमवत्प्रवृत्ति । श्रीरामचन्द्रार्पितचित्तवृत्ति ॥ १२ ॥

स देशादागतसाध्या काश्याशश्चाध्ययनसिद्धये ।
सकलत्रकृतिभाग्या स्थिति तत्र वकारहा ॥ १३ ॥
तस्माज्जात प्रभावत्या रामकृष्णाभिधः सुधी ।
पितृभक्तिपरकाग्ण सर्वशास्त्रविशारद ॥ १४ ॥

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तत्तद्ग्रंथविनिर्म्माणात्स्वविद्या प्रकटीकृता ।
कीर्तिश्च येन विपुला पूर्वापरसमुद्रयो ॥ १५ ॥

राजराजाभिधश्रीमहेापीनाथ द्विजोत्तमात् ।
विद्वत्तागरवृंदेश्चप्राप्तं भट्टपंक्तिरम् ॥ १६ ॥

गजपतिसदसि प्राप्ता पदवो बलभद्रराजगुरेा ।
पंडितशिरोमणिरिति प्रतापमार्तंडनिर्म्माणात ॥ १७ ॥

स्तनुशास्त्रप्रसादेन व्याचष्टे शास्त्रदीपिका ।
निमित्तमात्रमत्रैषा व्याख्याता रघुनंदन ॥ १८ ॥

न शास्त्रदोपिकाटीका कृता केनापि सूरिणा ।
तदपूर्वाध्वसचारी नेापहास्य स्खलन्नपि ॥ १९ ॥

ग्रथकारेा ग्रथारंभे तत्समाप्तिप्रचयगमनाख्यां शिष्टाचारपरिप्राप्तविशिष्टेष्टदेवताप्रणतिरूपमंगलमाचरति लक्ष्मीकौस्तुभेति । (fols. 1 b—2 a)

End :—अस्मिन्नर्थे सम्मतिं दर्शयति यथाहेति । अतः परमित्यनेनैतदाह । नेह प्रमाणलक्षणं समाप्तं अर्थवादादिप्रामाण्यप्रतिपादनात् तेनात्र सिद्धेपि चेादनाप्रामाण्येत ॥ (fol. 94 b).

No. 359—361 सिद्धान्तचन्द्रिका (शा॰ दी॰ टीका) by Rāma Kṛishna Bhatta.

Beginning :—ओं नमः कृष्णाय ॥ निवीतमिति मनुष्यधर्म्मः शब्दस्य तत्प्रधानत्वात् । ननु निवीतं मनुष्याणामिति श्रुत्या मनुष्यधर्मत्वस्य लिङ्गात् सर्वकर्म्मधर्म्मत्वस्य वाक्या मनुष्यप्रधानकर्म्मधर्म्मत्वावगतिः श्रुत्यादित्रितयस्यात्र प्रकरणेन सह विरोधाविरोध विचारः, etc. (fol. 79—1 b).

End :—अविशिष्टविधिं चापेक्ष विशिष्टविधिर्दुबलेा भवति तत्र सारस्नि तस्मादनिर्देमित्येकदेवत्यविषयत्वमिति सिद्धं । सिद्धान्तग्रन्थस्यैतत्सूत्रानुसारित्वादेतन्मया लिखितं । उपक्रमसूत्रं तु ग्रन्थकारलिखितं व्याख्यातं ।

Colophon :—इति श्री पराशरसगोत्रसकलशास्त्रविशारदश्रीमाधवात्मजरामकृष्णभट्टविरचितायां शास्त्रदीपिकाटीकायां युक्तिस्नेहप्रपूरण्यां सिद्धान्तचन्द्रिकाख्यायां तृतीयस्याध्यायस्य तृतीयः पादः समाप्तः । शुभमस्तु । श्रीकृष्ण ।

Nos. 362—364 शास्त्रदीपिकाप्रकाश by Champaka Nātha.

(a) No. 362 Beginning:

श्रीगणेशाय नमः । नमस्कृत्य गुरून् शास्त्रदीपिकायाः समासतः ।
कुर्वे व्याख्यां प्रकाशाख्यां प्राचीनोक्तिलवैः परं ॥

आम्नायस्य । एतत्पादस्य शास्त्रसंगतिं दर्शयति । अथात इत्यादि । तथा च प्रतिज्ञातशास्त्रार्थधर्मप्रमाणविचारत्वादस्य तत्संगतिरित्यर्थः (fol. 1 b).

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Chapter 1, pāda 2 ends, fol. 7 a ; pāda 3 ends, fol. 21 a ; pāda 4, 35b; this is followed by a leaf with the beginning of the next pāda.

(b) No. 363 Chapter II, pāda 1 ends, fol. 16 b; pāda 2, 39a.

(c) No. 364 Chapter III, pāda 1 ends, fol. ; pāda 2, 23 a b; pāda 3, 33 a ; pāda 4, 42 a ; pāda 5, 47 a ; pāda 6, 57 a ; pāda 7, 64 b ; and pāda 8, 69 b.

Colophon at the end of Ch. III, pāda 8 : इति श्रीचम्पकनाथकृतौ शास्त्रदीपिकाव्याख्याने प्रकाशाख्याने तृतीयाध्यायस्य अष्टमपादः समाप्तश्चाध्यायः ॥ शुभमस्तु ।

संवत् १७५२ ग्रंथ संख्या २१००

Remarks: On fol. 1 a occurs : श्रीरविशरणम् ।

No. 371. शास्त्रदीपिका टीका (प्रभा) by Vaidyanātha Tatsat.

(अ० १ पा० २ अधि० १—पा० ४, अधि० २०)

Beginning :—प्रमाणत्वमित्याशंक्य पदोपस्थितानां पदार्थानामाकांक्षादिसहकारेण लक्षणया वाक्यार्थबोधकत्वसंभवान्न निर्मूलत्वं वाक्यप्रतीतेरिति सिद्धांतितं (fol. 8 a) ॥

End :—अर्थापत्तिवशादिति स्रुवाटिना पुरोडाशाद्यवदानरूपस्यार्थस्यानुपपत्तिवशादिति भावः । सूत्रार्थस्तु-अर्थात् सामर्थ्यात् कल्पना व्यवस्थाया इति शेषः द्रवं संहतमित्यादिशा (fol. 53b) ॥

No. 372. Same work and same author.

(अ० २ पा० १ अधि० २—पा० ४, अधि० २)

Beginning :—गुरुमतेन शङ्कते नन्विति अथात इत्याद्यसूत्रगताऽथशब्दस्य वेदाध्ययनानंतर्यार्थत्वात्तदुपक्रमानुरोधेन चोपसंहारगतधर्मपदस्य वेदार्थपरत्वावसायादिति भावः (fol. 2 a).

End :—बहूनामंगानां समानत्वादल्पाधिक्येन चाऽशक्तिरसंभवादिति तदुपेक्षा एवमत्राऽस्माकमग्निः परिसमाप्यते नात्रेति समाप्तिवचनमपि अस्माकं येाग्निरित्यनन्वयाद्योग्नि...............(fol. 33 b).

Colophon :—श्रीमत्पदवाक्यप्रमाणाभिज्ञश्रीमत्तत्सद्रामभट्टात्मजवैद्यनाथकृतायां शास्त्रदीपिकाटीकायां प्रभाख्यायां द्वितीयस्य तृतीयः पादः संपूर्णः (fol. 33 b) ॥

No. 373—Same work and author.

(अ० ३ प० १ अधि० १—अध्याय समाप्ति)

Funding by IKS-MoE

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Beginning :—किमिति–केन–प्रमाणेन। निरपेक्षेति अवघातशास्त्रस्य व्रीहि-विकाररूपसाध्यविषयत्वात्तस्य च व्रीहिशास्त्रसापेक्षत्वादिति भावः (fol. 2a).

Colophons:

(a) On fol. 34 a—तृतीयस्य चतुर्थः पादः ।

(b) On fols. 43 b—44 a—तृतीयस्य षष्ठः पादः।

(c) On fol. 47 a—47 b „ सप्तमः „ ।

End :—एवंप्रकारेण शेषकथा शेषनिरूपणमित्यर्थः मांसं सवनीयानामंगं चोदनाया अविशेषात्—पुरोडाशत्वे नोद्देश्यसवनीयविशेषणायोगादिति सूत्रार्थः (fol. 50 a) ॥

Colophon :–इति श्रीमत्पदवाक्यप्रमाणज्ञ श्रीमत्तत्सद्रामचन्द्रसूरिवरात्मजतत्सद्वैद्यनाथकृतायां शास्त्रदीपिकाव्याख्यायां प्रभाख्यायां तृतीयोऽध्यायः संपूर्णः (fol. 50 a) ॥

No. 374—Same work and author.

(अ० ४ पा० १ अधि० १—पंचमाध्याय समाप्ति)

Beginning :—०क्तिः प्रयोगे तात्पर्यं. लुप्यते. नास्ति. लाघवात्, अनन्यलभ्यस्यैव शब्दतात्पर्यविषयत्वादिति भावः। स्वतंत्रेति अनन्यप्रयुक्तेत्यर्थः (fol. 2a).

Colophons:

(a) On fol. 5 b इति·····वैद्यनाथोन्नीतायां·····चतुर्थस्य प्रथमः पादः ।

(b) On fol. 7 b ··········चतुर्थस्य द्वितीयः पादः ।

(c) On fol. 10 b ··········भट्टरामचन्द्रात्मज···चतुर्थस्य तृतीयः ।

(d) On fol. 12 b ··········चतुर्थोऽध्यायः सम्पूर्णः ।

(e) On fol. 16 a ··········पंचमस्य प्रथमः पादः ।

(f) On fol. 18 a ······················द्वितीयः ।

End :—इहाध्यायवादिकौ संगतिः प्रकृतितुल्यत्वापवादात् विकृतीनां. सोमविकृतीनां. द्वयोश्चेतिव्याचष्टे. एकश्चायमिति. अवरोद्धुं प्राप्तुं. सूत्रे चोर्ध्वमित्यनुषंगो बोध्यः (fol. 21 b) ॥

Colophon :—इति श्रीमद्विद्वन्मान्य श्रीमत्तत्सद्रामभट्टात्मज·················पंचमाध्यायस्य चतुर्थः पादः (fol. 21 b).

No. 375—Same work and author.

(अ० ६ पा० १ अधि० १—पा० ७ अधि० ७)

Funding by IKS-MoE

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Beginning :—० धिबलात्फलवत्वमाशंक्याह. विधिरपीति. व्यर्थः फलशून्यः मानाभावादित्यर्थः एकपदश्रुत्यपेक्षयैकाभिधानश्रुतेर्बलवत्वात्तया स्वर्गस्य भाव्यत्वावगम इत्याह. पदश्रुतेरिति (fol. 2 a).

End :—श्रुतनामलक्षणागम्यत्वेनानुमानिकाद्बलवत्वादित्यर्थः प्राप्तिमात्रेति. न तु तदनुष्ठानपरमिति नात्रशब्दार्थः कुतस्तत्राह. प्राप्तमिति. अहर्गणे विद्यमानो विश्वजित्तद्धर्मासर्वं....(fol. 14 b).

No. 376—Same work and author. (अ० ७—८)

Beginning :—श्रीगणेशाय नमः । श्रुतिप्रमाणत्वात् पूर्वषट्केोपजीवकत्वमुत्तरषट्के संगतिरित्याह. उपदेशेति । संबंध्यंतरनिरपेक्षमुपकारबोधनमुपदेशः संबध्यंतरसापेक्षं च तदतिदेशः (fol. 1 b).

ch VII ends, 7 b.

End of ch VIII:—लिंगांतराणि चेति । सेामाद्यविकृतित्व इत्यर्थः यथैाडुंबर्यामाज्यहेामे भूमिगते स्वाहाकारं करोती स्वाहाकारदर्शनं सेामविकारत्वेऽनुपपन्नं वेषट्कारस्य सेामात्प्राप्तेरित्यादीनीति संक्षेपः (fol. 11 b) ॥

No. 385—Same work and author (अ० ९ पा० १ अधि० १—पा० ४ अधि० ८)

Beginning :—० णातिव्याप्तिः. अथ यद्धर्माच्छिन्नद्वारवृत्तित्वमिति वाच्यं. यूपादि तु न नियेाजनादेर्द्वारमिति नातिप्रसंग इत्युच्यते तथा सति देवस्येतिमंत्रस्याग्निवृत्तित्वं श्रुतमिति स्वोक्तिविरोधः (fol. 2 a).

Pāda 1 ends. fol. 11 a; 2, fol. 18 b, 3, fol. 22 a.

End :—प्रत्येकमिति. सिद्धांतमाह. नैवमिति. तत्. गत श्रोत्वं. उद्धृतो वाग्निरिति । तथाचेाद्धतत्वेनाग्निहेात्रानंगत्वात्पूर्वेक्तिन्यायेनेनेष्टि. (fol. 24 b).

No. 386—Same work and author (अ० ११ पा० १ अधि० १—१२ अध्याय समाप्ति).

Beginning :—० त्तदनुवादेन फलसंबंध एवाप्राप्तत्वाद्विधीयत इति भावः. यद्यपोति. येा दर्शपूर्णमासैा तयेारिदं फलं. एतत्फलार्थदर्शपूर्णमासैा कर्त्तव्याविल्युभयप्रकारेणेत्यर्थः । (fol. 2 a).

Ch.XI, pāda 1, ends, fol. 5 a; pāda 2, 8 a; pāda 3, 10 a, pāda 4, 12 b; Ch. XII pāda 1, 17 a; pāda 2, 20 a, pāda 3, 22 b.

End:—यस्य मध्ये तंत्रं येषामित्यन्वयः इदानीं कृत्स्नशास्त्रार्थमुपसंहरति. जिज्ञास्य इति. चतुर्धा प्रमाणस्वरूपसाधनफलैः लक्षणैः अध्यायैः ॥ (fol. 24 a).

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Colophon :—क्व पार्थसारथेर्वाचां गरिमा क्व च मे मतिः ॥
तथापि सद्गुरुकृपा तेनैतां समयोजयत् ॥१॥

मुनिरसमुनिचन्द्रसंमितेव्दे शुभतरमाधवमासि शुक्लपक्षे ॥
पुरहरमहिलातिथौ युगादौ कृतिरियमीशपदेऽर्पिता प्रभाख्या ॥२॥

इति श्रीमत्तत्सत्कुलजलधिचन्द्रधर्मशास्त्रपारावारीणश्रीरामचन्द्रसूरिवरात्मजवैद्यनाथकृतायां शास्त्रदीपिकाव्याख्यायां प्रभाख्यायां द्वादशाध्यायस्य चतुर्थः पादः । श्रीमल्लक्ष्मीनृसिंहार्पणमस्तु. श्रीमद्रामचन्द्रगुरुचरणसरोजेभ्यो नमः ॥ शुभमस्तु सर्वजगतः । (fol. 24 a).

No. 387—Same work and author (अ० १ पा० २)

Beginning :—श्रीमहागणपतये नमः ॥

सौजन्यसीमाहृतराममुद्रमगाधगांभीर्यनमत्समुद्रं ॥
सदासदाचारनिरस्ततंद्रं श्रीरामचंद्रं पितरं नमामि ॥१॥

श्रीमन्महागणपतेश्वराणविंदमानस्य भक्तजनसिद्धिदमादरेण ॥
श्रीवैध(द्य)नाथकविरद्भुतभाद(ट्ट)तंत्रसिद्धांततत्त्वममलं विशदीकरोति ॥२॥

अधीत्य सकलं शास्त्रं परिशील्य यथामति ॥
सद्गुरुणां प्रसादेन व्याख्यास्ये शास्त्रेदीपिकान् (म्) ॥३॥

आम्नायस्य. तत्र तावद्विषयो विशयश्चैव [पू] र्वपक्षस्तथोत्तरः ॥

प्रयोजनं च पंचागं शास्त्रेऽधिकरणं मतमित्युक्तलक्षणोदाहरणसंशयपूर्वपक्षसिद्धांतप्रयोजनरूपपंचांगीवचारात्मकाधिकरणघटिताध्यायस्तोमरूपेस्मिन् शास्त्रे प्रत्यधिकरणं चतुर्था संगतिमाह. (fol. 1 b).

End: —मन्त्रेहि उरुप्रथा उरुप्रथस्वोरुते यज्ञप्रतिः । प्रथतामित्यस्मिन् यज्ञयति प्रथनस्याशंसना यज्ञपतिः प्रथित इव. (fol. 24 b).

No.—388 मयूखमालिका, commentary on Śāstra Dīpikā of Pārtha Sārathi (with text) by Somanātha.

Beginning :—श्री गणेशाय नमः । आविष्करोतु विबुधैरभिवंदनीयां वाचं स कोपि मम वल्लभसार्वभौमः ।

वंशोऽपि यत्परिगृहीततया बिभर्ति वाचालतां त्रिभुवनैकविमोहयित्रीम् १
अधिगत्य कलामखिलामग्रभवाद्वेंकटाद्रियज्वगुरोः
वचनैरनतिप्रचुरैर्व्याकुर्वे शास्त्रदीपिकां विशदं २
विबुधाः प्रणम्य मूर्ध्ना बहुधा वः प्रार्थये कृतावस्यां
अर्पयत दृशं सूक्ष्मां निंदत वा परतोभिनंदत वा ३

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परिलिखतः किञ्चिदपि प्रकृतिर्भवति प्रमाद इति ।
अन्विष्य गुणकणानभ्यभिनंदत वीतमत्सरा विबुधाः ४

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानां तस्मादनित्यमुच्यते ननु अर्थवादादेः प्रामाण्यविचारस्य धर्मविचारात्मकत्वाभावात्कथं etc. (fol. 1 b).

End :—अनेनैवाभिप्रायेण विधेरिदानीमित्यधिकरणाद्यवाक्ये संदिग्धार्थनिर्णय इत्युक्तमिति ध्येयम् शिष्यबुद्धिसौकर्यायैतदध्यायार्थं द्वितीयाध्यायार्थजातं च कारिकया संगृह्णाति नामार्थवादेति (fol. 64 a).

Colophon :—इति श्रीनिट्टलकुलतिलकसूरभट्टमहोपाध्यायतनूभवस्य वेंकटाद्रियज्वगुरुचरणानुजस्य सोमनाथसर्वतोमुखयाजिनः कृतौ शास्त्रदीपिकाव्याख्यायां मयूखमालिकासंज्ञितायां प्रथमाध्यायस्य चतुर्थः पादः समाप्तः (fol. 64 a).

No. 404—अधिकरणमालानवीनटीका by an unknown author

Beginning :—स्वमुद्रारूपमिति लोके मोहरछाय इति व्याख्यातं ॥ वागोशाद्या इति । ब्रह्मादयः । बृहस्पत्यादयो वा । वाग्देवता शिवादयो वा ॥ सुमनसः देवा इत्यर्थः माधवकृतेषु सर्वेषु ग्रंथेषु आदावयं श्लोकोऽस्ति यतोऽतोऽस्य श्लोकस्य स्वमुद्रारूपत्वमिति भावः (fol. 1 a) ॥

End :—व्यवस्थाप्येति ॥ अवधार्येत्यर्थः ॥ प्रकृतिरिति साम्यावस्था न्यूनाधिकावस्थयोः कादाचित्कत्वेपि अनुपादानकत्वे सति उपादानत्वमेव प्रकृतिलक्षणं (fol. 15 a).

Nos. 405—408. [Vols. I—IV] नयविवेकदीपिका, commentory on Nayavivka of Bhavanātha, by Varadarāja.

Beginning :—

॥ श्रीः ॥

नयविवेकदीपिका

(श्रीवरदराजबुधवर्यविरचिता)

प्रथमाध्यायस्य द्वितीयः पादः ।

प्रणताज्ञानसन्दोहध्वान्तध्वंसनकर्मठम् ।
नमामि तुरगग्रीवं हरिं सारस्वतप्रदम् ॥

यन्नामग्रहमात्रेण क्षीयन्ते विघ्नहेतवः ।
तमेकदन्तं वन्देऽहं वन्दकाभीष्टदायिनम् ॥

यत्पादपंकजद्वन्द्वनिरन्तरनिषेवणात् ।
विद्यानिधिः शिष्यगणो नमामस्तं सुदर्शनम् ॥

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नमामि पितरौ वृद्धानपि कल्याणचेतसः ।
यत्प्रसादेन मूकोऽपि भवेद्वाचस्पतेः समः ॥

नमामि जैमिनिमुनिं भाष्यकारप्रभाकरौ ।
नाथं भवं निबन्धॄंश्च चन्द्रादीन् समुपास्महे ॥

पुरा शुकापगातीरे किडांबिकुलभूषणम् ।
यज्ञद्रोणात्समभवत्प्रणतार्तिहराभिधः ॥

तस्मात्समभवत्प्राज्ञो देवराजो बहुश्रुतः ।
ततः श्रीरंगनाथाख्यो विपश्चित्सत्तमोजनि ॥

तत्सूनुना वरदराजबुधाग्रिमेण
व्याख्यायते नयविवेक इति प्रबन्धः ॥

तत्सम्प्रदायमहिता नयदीपिकेति
ख्याता यदीयकृतिरादरणीयभावा ॥

तत्र त्रिपाद्यां गंभीरं भवदेवसमीरितम् ।
अहं नयविवेकं तं व्याचक्षे दूर्ग्रहं परैः ॥

महान्तं यत्नमास्थाय कर्तुं शक्यं विधान्तरम् ।
तथाऽपि सम्प्रदायोऽत्र दुर्लभः सम्प्रकाश्यते ॥

अनेकविधदोषेण दुष्टा यद्यपि मत्कृतिः ।
अदोषयंतु तां सन्तः कृपाबहुलचेतसः ॥

अवज्ञां येऽस्माकं विदधति जनाः केचिदपि ते
विजानन्ति प्रायः स्वमतिपरिणामावधि कियत् ॥

न तानुद्दिश्येयं कृतिरपि तु मत्तुल्यमहिमा
जनिष्यत्येकोऽपि स्वकृतगुरुसेवाहततमाः ॥

तत्र प्रथमपादोक्तस्य सर्वग्रन्थसाधारणतया सुगमत्वात् तत्र गुरुणा ग्रन्थः संक्षिप्त इति तदीयगंभीराशयविवृतये स्वेन तत्र प्रपञ्चितं त्रिपाद्यां वाद्यन्तराप्रसिद्धवाक्यवृत्तिविषयत्वान्न्यायानां तत्सुखावगत्युन्मुखशिष्यव्युत्पत्तये विस्तरप्रधानो गुरुग्रन्थ इति तदभिप्रायमात्रकथनाय तदर्थप्रतिपादकोऽयं स्वग्रन्थ इति श्रोतृमनस्समाधानार्थमाह—त्रिपाद्यामिति (fols. 1 a—2 a).

अ० १ पा० २ ends. fol. 78 a, Vol. I; अ० १ पा० ३ ends, fol. 220 a, Vol. I; अ० १ पा० ४ ends, fol. 318 a, Vol. I; अ० २ ends, fol. 554 a Vol. II; अ० ३ ends, fol. 125 a, vol. IV.

End :—राद्धान्त इति । तथा समानयननयोक्तं च प्रयोजनमित्याह—अपरमिति । एतेनोक्तनयत्रयमन्योन्यापेक्षमित्युक्तं भवति (fol. 128 a, Vol. IV) ॥

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Colophon :—इत्यात्रेयश्रीसुदर्शनाचार्यशिष्यश्रीरङ्गनाथसूनोर्वरदराजस्य कृतौ नयविवेकदीपिकायां चतुर्थाध्यायस्य प्रथमः पादः (fol. 128 a, Vol. IV.) ॥

अस्य नयविवेकदीपिकाग्रन्थस्य मातृका काकदात्मिका ।

नागरीलिपिशालिनी । वर्षत्रिशतपूर्वमेव विलिखितेव ।

अङ्कस्तु Dr. A. C.Burnell's, No. 2093 A.

Copied by S. Krishnacharyah, No. 10, Hanumantha Rayankovil Street, Triplicane, Madras, from Adyar Library, Adyar, on 4th May, 1917 (fol. 129 a).

No. 412—नयविवेकशङ्कादीपिका, commentary on Naya Vivika, by Śaṅkara.

Beginning :—ॐ नमः श्रीहेरंव ॥ अथातः क्रत्वर्थपुरुषार्थयोर्जिज्ञासा ॥ ननु तृतीयेध्याये श्रुत्यादिप्रमाणषट्केन वैनियोगिकं शेषत्वमुक्तं । इहेदानीं क्रत्वर्थपुरुषार्थौ जिज्ञासस्येते कः क्रत्वर्थः को वा पुरुषार्थ इति (fol. 1).

End :—मध्यमाधिकरणे अवभृतस्य प्रयाजानूयाजार्थत्वं साधितं तदपि प्रथमोत्तमाधिकरणसिद्धांतं विना न सिध्यति उत्तमाधिकरणे अवभृताज्यस्य चतुर्ग्रहणद्वयसंपादकत्वं साधितं तदपि पूर्वाधिकरणसिद्धांतौ विना न सिध्यतीति परस्परापेक्षमिदं अधिकरणत्रयं वेदितव्यं ॥

ज्ञानमुद्राक्षवलयसुधापुस्तकधारिणे ।
परमानंदसंदोहधाम्ने विश्वविदे नमः (fol. 84 b) ॥

Colophon :—इति श्रीरामार्यस्य श्रीगोविंदोपाध्यायस्य च शिष्येण शंकरेण कृतायां नयविवेकशंकादीपिकायां चतुर्थस्य प्रथमः पादः ॥ (fol. 84 b)॥

No. 414—नयविवेकालङ्कारः, commentary on Naya Vivika, by Dāmodara.

Beginning :—उ नमः ॥ आज्याच्च सर्वसंयोगात् पूर्वत्र दर्शपूर्णमासयो स्विष्टकृदादीनि शेषकार्याणि यावत् प्रधानहविःशेषसंस्कारकानीत्युक्तं इदानीं + + + (fol. 75 b).

End :—तदाह अतो गुरूक्तैव विधेत्यनेन याज्यावषट्कारयोरेव होतुरपनयः वरणं अस्तावसरत्वान्नापनीयत इति भाष्योक्तं चरणवैषम्यं परैभगिनं याज्योच्चारणकृत् (fol. 107 b).

No. 415—नयविवेकटीका, by an unknown author.

Beginning :—श्रुत्यंगीकारात् यथा स्तेयम्मनोनृतवादिनो वागिति प्रायप्राप्तस्य श्रुत्यंगीकारः । अथात्र प्राचीनावीनं पक्षेथ प्राप्तेर्विधेयं (fol. 2 a).

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End :—इति तदविरोधादिति इत्याग्नेयचोदनार्थानुगुण्येन द्विर्हविषो वद्यतीत्यादीनामर्थो ग्राह्यः अतोवन्नेनैव पुराडाशेनाग्नययागे कर्तव्यान्युपादानस्य सं (fol. 40 b).

No. 416—नयविवेकटीका by an unknown author.

Beginning :— ० व्दस्योक्तं तदाह राद्धांतेत्विति युक्तं दंद्विनि समुदाये नविशेषणामभिधानं अंतर्गतदंडशव्देनैव तदुक्तेः स्वर्गादेस्तु कामनान्वयः (fol. 24 a).

End :—व्यवहितस्य तु प्रकृतिद्रव्यत्वादिनान्वयेा न हविष्ट्वेनेति न मुख्यत्तत्तद्धितस्याग्नोषेामीयमित्यादाविति पूर्व्वपक्षिणेाभिमतमिति नन्वेवं तर्ह्येकादशत्याग इति राद्धांतक (fol. 41 b).

No. 425—प्रभावली (ती) (अ० ११) by Śambhu Bhaṭṭā, pupil of Khaṇḍa Deva.

Beginning:—० क्षणवृत्तित्वरूपं तदुपपद्यते । यथा वाग्नोषेामीयादिप्रधानानां परस्परं तत्र तदभावे तत्तदुत्तरक्षणवृत्तित्वमादायैव साहित्यमुपपादनीयमित्यसति बाधके इत्यनेनोक्तं (fol. 2 a) ॥

Colophons:

(a) इति श्रीखंडदेवांतेवासिकविमंडनशंभुभट्टकृतायां भाट्टदीपिकाप्रभावल्यामेकादशस्य प्रथमः (fol. 8 b) ॥

(b)………………एकादश तृतीयः (fol. 26 a).

End :—तथाच स्तत्खे वर्हिषेा गुणत्वपक्षे यद्यपि न संस्कार्यभेदेनात्रत्यसिद्धांतेापपत्तिर्भवति तथाप्य (fol. 30 b).

No. 426—Same work and author. (अ० १२)

Beginning :—श्रीगणेशाय नमः ॥ श्रीगुरुभ्यो नमः । अज्ञान ० १ येा वेद० ॥ २ ॥ श्री खंडदेवं ॥ ३ ॥ यद्यप्यत्रं ॥ ४ ॥ तंत्रि ॥

पूर्वाध्यायार्थोत्तराध्यायार्थनिरूपणयेारपवादिकीं संगतिं दर्शयति ॥ तदेवमिति ॥ इहत्विति (fol. 1 a) ॥

Colophons :

(a) On fol. 12 a: इति………………………………द्वादशस्य प्रथमः ॥

(b) „ „ 20 b………………………………………द्वितीयः ॥

(c) „ „ 30 a………………………………………तृतीयः ॥

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End :—ब्राह्मणऋत्विज इत्यस्य दर्शपूर्णमासादिप्रकरणपाठाभावेनानारभ्याधीतत्वात्पुरुषार्थ एव याजनादौ ब्राह्मण्यविधानोपपत्ते ब्राह्मण्यस्य क्रत्वंगत्वे मानाभाव इत्याशंकामपाकर्तुं यज्ञं व्याख्या (fol. 35 b).

No. 428—शास्त्रमालावृत्ति by Ananta Bhṭṭaa.

Beginning :—चोदनालक्षणोर्थो धर्मः । ननु न धर्मजिज्ञासा संभवति लक्षणप्रमाणाभावेन धर्मरूपस्यैवासत्वादत आह । धर्मस्वरूपप्रामाण्ये चोदनालक्षणत्वतः (fol. 2 a) ।

Colophons :—

(a)—इति श्री महामहोपाध्यायरामकृष्णभट्टसूरिसूनुकमलाकरभट्टात्मजानन्तभट्टकृतायां शास्त्रमालावृत्तौ प्रथमोध्यायः (fol. 19 a) ।

(b) .... शास्त्र मालावृत्तौ द्वितीयाध्यायस्य चतुर्थः (fol. 34b) ।

(c) .... इति अनंतभट्टकृतायां..............................

षष्ठस्य सप्तमः पादः (fol. 99 b) ।

End :—०अनुपनीत एव दारानुपापमतश्चाहवनीयः पश्चादुपनयने विक्रियत इत्याशंका विद्यां विनाधानायोगाद्विधायाश्चोपनयने मविवाऽयोगा इत्यपत्यार्थे दे (fol. 99 b).

No. 433—काशिका, commentary. on Śloka Vārtika-by Upādhyāya Sucharita Miśra.

Beginning :— ॥ ६० ॥ उं नमः शिवाय ॥ ६ ॥

वार्त्तिकारंभे शिष्टाचारमनुविदधानो मंगलं तावत्करोति । विशुद्धेति । दृष्टा हि शिष्टानां प्रवृत्तिः सर्व्वकार्येषु मंगलपूर्व्विका मंगलं च देवतास्तुतिनमस्कारादि (fol. 1 b).

(Date is given on fol. 87 b—संवत् १५०७ समये श्रावण वदि १३ सोमे)

End :—यत्तु स्फुटतरात्मजानंतस्य च दृढमवि + + + तद्वेदांतनिषेवणेनैव भवति । नितांतनिषेवणं निषेवणं वेदांताभ्यासेनेति यावत् । अतो मुमुक्षुभिर्नैतावता कृतार्थंमन्यै स्थातव्यं । वेदांताभ्यास एव निवेष्टव्यं । तथाहि सम्यग्देहात्माभिमाननिवृत्तौ पारिशेष्यान्मुच्यंत इति सुहृद् भूत्वोपदिष्टवानिति ॥

Colophon :—इत्युपाध्यायसुचरितमिश्रकृतौ काशिकाटोकायामात्मवादः समाप्तः (fol. 410 a) ॥

No. 435—लघुन्यायसुधा by an unknown author. (अ० १ पा० १)

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Beginning :—……नियमविरेवायं, येायमग्निहेात्रादिष्वध्येतवेदानां त्रैवर्णिकानामेवाधिकरेा नानधीतवेदानां शूद्राणामिति अधिकारनियमः सप्रयेाजनमध्ययनविधेः । तथाहि etc. (fol. 2 a).

End :—……उपरितनपादत्रयं प्रथमसूत्रे किंलक्षणेा धर्म इति धर्मस्य प्रमाणं वक्तव्यत्वेन प्रतिज्ञातंमत्रानेन पादेन नेादनाप्रामाण्ये प्रसाधिते अर्थवादमंत्रस्मृत्याचारनामधेवानां प्रामाण्यप्रतिपादनार्थमिति समस्तेाध्यायेा जिज्ञासासूत्रस्यप्रतिज्ञाशेषः । उपरितनाध्यायेषु स्वरूपसाधनादीनोनि(ति) द्रष्टंव्यां ॥ ० ॥ (fol. 31 a).

Colophon :—इति लघुवार्तिकटीकायां लघुन्यायसुधाख्यायां प्रथमस्याध्यायस्य प्रथमपादः (fol. 31 b) ॥

No. 436—वार्त्तिकयेाजना, by an unknown author.

Beginning :—

चेादनालक्षणेार्थेा धर्म इत्यनेन भाष्येण । तत्रैव भाष्यं कान्यस्य साधनानि कानि साधनाभासानि किंपरश्चेति शेषलक्षणेन क पुरुषपरत्वं etc. (fol. 2 a).

End :—यद्यपि चेति । पुरेाडाशद्वयेापलक्षिते एव काले उपांशुयाजः क्रियते उपलक्षणाभावेपि उपलक्ष्यानपायात् शंखवेलावत् । निरपेक्षाग्निदेवताकत्वेन ० (fol. 14 a.)

No. 470—सुबेाधिनी, by Annambhaṭṭa. (अ० ३ पा० १—३)

Beginning :—

॥ श्रीः ॥

अन्नंभट्टकृततन्त्रवार्तिकटीकायां तृतीयाध्यायस्य प्रथमः पादः ॥

अथ प्रतिज्ञाधिकरणम् ॥

सू० ॥ ॥ अथातः शेषलक्षणम् ॥

विश्वेशं हृदि सततं निधाय दुर्गां आदित्यं गणपतिमादराद्रुपास्य ॥

मीमांसागुरुमपरञ्च व्याख्यास्ये विबुधमुदे तृतीयतंत्रम् ॥

॥ सुधाज संकल सन्तेाषदेा यतः ॥

अथातश्शेषलक्षणम् ॥ ३ । १ । १

शेषशब्दस्य अंगत्वप्रतिपादकत्वादग्रिमसूत्रे तन्मात्रपरत्वाच्च अंगत्वप्रतिज्ञामात्रपरत्वेन अवभासमानं सूत्रं अवशिष्टसकललक्षणार्थप्रतिज्ञापरत्वेन व्याचष्टे द्विलक्षण्या इति परसूत्रे शेषशब्देावशिष्टपरः आद्यसूत्रप्रतिज्ञातेषु धर्मस्वरूपप्रमाणादिलक्षणद्वये स्वरूपप्रमाणनिरूपणपर्यवसाने अधुना दशलक्षणीप्रतिपाद्यामङ्गत्वादिप्रतिपादनं क्रियते इति सामान्यप्रतिज्ञासूत्रार्थः ॥ (P. 1).

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Colophons:

(a) इति श्रीमहामहोपाध्यायाद्वैतविद्याचार्यराघवसोमयाजिकुलावतंस-श्रीतिरुमलार्यवर्यस्य सूनोरन्नंभट्टस्य कृतौ तंत्रवार्तिकटीकायां सुबोधिन्यां तृतीयाध्यायस्य प्रथमः पादः ॥ ॥ समाप्तः ॥ (Page 267).

(b) इति श्रीमहामहोपाध्यायाद्वैतविद्याचार्यराघवसोमयाजिकुलावतंस-श्रीतिरुमलार्यवर्यस्य सूनोरन्नंभट्टस्य कृतौ तंत्रवार्तिकटीकायां सुबोधिन्यां तृतीयाध्यायस्य द्वितीयः पादः समाप्तः ॥ (Page 399).

End:—यागार्थत्वेपि भीष्मादौ द्वितीयाप्रतिबन्धादर्शनादनैकान्तिकत्वमाह नेति–हेतोरिष्टविघातकत्वमप्याह—यदि चेति प्रातिपदिकानुगतद्यार्थत्वेन प्रथमाया अर्थवत्वं शंकते केवलेति एवं सति विशेषविशेषणविहिततृतीयवैव भाष्यं न प्रथमेति परिहरति.......... (Page 648).

Last Colophon:

सोमायाजिकुलावतंसश्रीतिरुमलार्यवर्यस्य सूनोरन्नंभट्टस्य कृतौ तंत्रवार्तिकटीकायां सुबोधिन्यां तृतीयाध्यायस्य तृतीयः पादः समाप्त इति वर्तते ॥ (Page 648).

No. 471. तन्त्रवार्त्तिकटीका, by Kamalākara Bhaṭṭa.

Beginning.—भावाद्धात्वर्थस्य धातुजन्यत्वाभावात्कथं कार्यशब्दोत आह कार्येति धात्वर्थस्य विशेष्याभावना धातोश्च प्रतिपाद्यो धात्वर्थः उपकार्यो भवतीति तदेकदेशेन कार्यशब्देनोक्तिरित्यर्थः (fol. 2 a).

End: - प्राप्तौ च संबंधमात्रविधिजोधन्यधिकरणे सिद्धः । स च सौभरविशेषं विना नेत्याह एद्य इति । अतः सिद्धः सौभरविशेषनियम इत्याह तस्मादिति ॥

राणकाद्युक्तिगंभीरसमुद्रेषु जडांघुषु ।
मग्नं शास्त्रं वीक्ष्य यत्नस्तस्योद्धारे कृतो मया ।

अनंतस्य तनूजस्य शास्त्रार्थज्ञानलब्धये ।
कमलाकरसंज्ञेन श्रम एष विनिर्मितः ॥

रोद्धारो मत्सरग्रस्ता नाद्रियेरं श्रमं यदि ॥
मदीयं तदपि श्रीमान्वीक्षतां रघुनंदनः ॥ (fol. 112 a).

Colophon:—इति श्रीमज्जगद्गुरुरामेश्वरभट्टसूरिसूनुमीमांसकनारायणभट्टात्मजरामकृष्णभट्टसूनुमहोपाध्यायश्रीकमलाकरभट्टकृतायां मीमांसातंत्रवार्तिकटीकायां द्वितीयस्याध्यायस्य द्वितीयः पादः शब्दांतरसंज्ञः समाप्तः । (fol. 112 a).

No. 472. न्यायपारायण by Gaṅgādhara Miśra. (अ० ३ पाद ५)

Funding by IKS-MoE

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Beginning:—तत्सर्वार्थमप्रकरणात् । अनारभ्याधीतं स्रुवादिविषयं खादिरत्वादिप्रकृतौ विकृतौ च निविशते किंवा प्रकृतावेवेति संशयः । तत्सिध्यर्थं चैतद्विचारणीयमुपदेशातिदेशयोः कः कस्यानुरोधेनात्र प्रवर्ततामिति (fol. 1 b).

End:—नन्वाचमनादिप्रसंगनिवारणमात्रेणैव चरितार्थत्वात्किमत्र पुरुषधर्मत्वमपि कल्पनीयमित्यपरितोषादुपपत्त्यंतरमाह सेामभक्षेति । अयमाशयः सेामभक्षस्तावत्कर्मधर्मस्तेन जन्यमुच्छिष्टत्वमपि तथैवेति तत्प्रतिषेधेापि कर्मधर्म एवेति पूर्वं ऐवेति । शतं ब्राह्मणा इति विहितब्राह्मणावरोधादित्यनयेत्यर्थः । न पुनर्ब्राह्मणराजन्यानामेकस्मिंश्चमसे भक्षणनिरोधादिति । शतसंख्यानुवादेन ब्राह्मणानां विधानतः । राजन्यचमसे भक्षं ब्राह्मणा एव कुर्वते (fol. 17 b) ॥

Colophon:—इति महोपाध्यायश्रीगंगाधरमिश्रविरचितौ तंत्रवार्तिकविवरणे न्यायपारायणे तृतीयस्याध्यायस्य पंचमः पादः ॥ छ ॥ रा ॥ छ ॥ म ॥ छ ॥ श्रीमद्दिव्यलक्ष्मीनृसिंहार्पणमस्तु ॥ (fol. 18 a).

No. 473. The same work and author. (अ० ३ पा० ६)

Beginning:—आज्याच्च सर्वसंयेागात् । दर्शपूर्णमासौ प्रकृत्यशेषास्विष्टकृते समवद्यति इत्यादिशेषकार्यमाम्नातं तच्च प्रकरणसाधारण्यात्सर्वेषामेवाग्नेयादिप्रधानद्रव्यशेषाणां कर्तव्यमिति पूर्वत्राधिकरणे व्यवस्थापितं etc. (fol. 1 b).

End:—स एवौपदेशिकत्र्याश्रय इति । ज्योतिष्टोम इत्यर्थः । प्रयोजनांतरमाह तथेदमिति । सेामेाग्निष्टोमसंस्थेायं नेाक्थ्यादिवदुपाधितः । ० भावतस्तु तन्नित्येा नित्यधर्मान्प्रतीच्छति ॥ शाल्मलिग्रामसंभूतेा भट्टसेामेश्वरात्मजः । गंगाधरेातिगंभीरं ० [व्य] वृणेात्तंत्रवार्तिकं ॥ (fol. 30 a).

Colophon:—इति श्रीमहेापाध्यायगंगाधरमिश्रकृतौ तंत्रवार्तिकविवरणे न्यायपारायणे ० [तृ] तीयस्याध्यायस्य षष्ठः पादः ॥ छ ॥ राम ॥ छ ॥ (fol. 30 a).

On fol.1 a occurs भट्टगंगारामस्य ।

No. 474. लघुवार्तिकटीका, by an unknown author.

(अ० १ पा० ३—अ० ६ पा० ८)

Beginning:—श्रीगणेशाय नमः । श्रीरामं भजे । अर्थवाद मंत्रनामधेयानि न धर्मे प्रमाणानि । तेभ्यस्तत्प्रमित्यनुदयात् । अर्थवादानां चाख्यायिकादिप्रतिपादनेन निराकांक्षतया संनिहितविध्येकवाक्यत्वायेागात् । अध्ययनविधेश्च तदंशेऽदृष्टार्थत्वादिति चेत् मंत्रार्थवादप्रमुखाः प्रमाणानीतिवार्तिके । धर्म इति शेषः । प्रमुखशब्दो नामधेयपरः । (fol. 1 b).

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Colophons:—

(*a*) Fol. 5 B. L. 5 इति लघुवार्तिकटीकायां प्रथमस्याध्यायस्य तृतीयः पादः ।

(*b*)	Fol. 10 A. L.	9 इति Do Do	प्रथमस्याध्यायस्य	चतुर्थः	पादः	।
(*c*)	Fol. 13 A. Line	9 इति Do Do	द्वितीयस्याध्यायस्य	प्रथमः	पादः	।
(*d*)	Fol. 17 B. L.	9-10 इति Do Do	,,	,, द्वितीयः	,,	।
(*e*)	Fol. 21 B. L.	3 Do	Do द्वितीयस्य	तृतीयः	,,	।
(*f*)	Fol. 21 B. L.	10 Do	,,	चतुर्थः	,,	।
(*g*)	Fol. 26 A. L.	6 Do		तृतीयाद्यः	पादः	।
(*h*)	Fol. 30 A. L.	3 Do	तृतीयाध्यायस्य	द्वितीयः	,,	।
(*i*)	Fol. 34 B. L.	4 Do	,,	तृतीयः	,,	।
(*j*)	Fol. 38 A. L.	8 Do	,,	चतुर्थः	,,	।
(*k*)	Fol. 40 B. L.	10 Do	,,	पंचमः	,,	।
(*l*)	Fol. 44 B. L.	6 Do	,,	षष्ठः	,,	।
(*m*)	Fol. 47 A. L.	10 Do	,,	सप्तमः	,,	।
(*n*)	Fol. 49 B. L.	10 Do	,,	अष्टमः	,,	।
				समाप्त अध्यायः		।
(*o*)	Fol. 52 B. L.	9 Do	चतुर्थस्य	प्रथमः	पादः	।
(*p*)	Fol. 54 B. L.	11 Do	,,	द्वितीयः	,,	।
(*q*)	Fol. 58 A. L.	11 Do	,,	तृतीयः	,,	।
(*r*)	Fel. 60 B. L.	1 Do	,,	चतुर्थः	,,	।
(*s*)	Fol. 63 B. L.	6 Do	पंचमाध्यायस्य	प्रथमः	पादः	।
(*t*)	Fol. 65 B. L.	6 Do	,,	द्वितीयः	,,	।
(*u*)	Fol. 67 B. L.	8-9 Do	,,	तृतीयः	,,	।
(*v*)	Fol. 69 A. L.	8 Do	,,	चतुर्थः	,,	।
(*w*)	Fol. 71 B. L.	3-4 Do	षष्ठस्य	प्रथमः	,,	।
(*x*)	Fol. 73 B. L.	2 Do	,,	द्वितीयः	,,	।
(*y*)	Fol. 76 A. L.	2 Do	,,	तृतीयः	,,	।
(*z*)	Fol. 78 A. L.	8 Do	,,	चतुर्थः	,,	।
(*aa*)	Fol. 81 B. L.	1 Do	,,	पंचमः	,,	।
(*ab*)	Fol. 82 A. L.	11 Do	,,	षष्ठः	,,	।
(*ac*)	Fol. 84 A. L.	8 Do	,,	सप्तमः	,,	।

End.— ० ० । पशुश्छागोहि मंत्रतः । नित्यवदाम्नातमंत्रगतछाग-शब्दस्य जातिविशेषरूढस्य विधिवाक्यापेक्षितविशेषसमर्पकस्य विनाकारणं पाक्षिकत्वावयवयोगयोरयोगाद्विवाक्या । वगतपशुत्वस्य छागेपि परिसमाप्तेः छागनियमः १० ॥ (fol. 85 a).

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Colophon.—इति लघुवार्तिकटीकायां षष्ठस्याध्यायस्याष्टमश्चरणः समाप्तश्चाध्यायः ॥ श्रीविश्वेश्वरायनमः ॥ (fol. 85 a).

No. 478. मीमांसावार्तिकाभरण by Veṅkateśvara Dikṣita.

(अ० ८ पा० १–४)

Beginning.—श्रीगणेशाय नमः ॥ अथ वार्तिकाभरणटुप्टीकाव्याख्यानप्रारंभः ॥ अथ विशेषणम् ॥ इह खलु भगवान् आचार्यस्सप्तमेनाष्टमस्य संगते स्पष्टत्वात्तामनभिधायातृभाष्यकारेण एवं तावत् सप्तमेनाध्यायेन सामान्यतोतिदेशलक्षणमुक्तम (page 1) ॥

Colophons.—(*a*) इति श्रीमदद्वैतविद्याचार्यसाग्निचित्सर्वतोमुखातिरात्रसाग्निचित्याप्तवाजपेययाजिश्रीगोविंददीक्षितवरनंदनस्य साग्निचित्यसर्वपृष्ठाप्तोर्यामयाजि श्रीयज्ञनारायणदीक्षितानुजस्य तच्छिष्यतालब्धसमस्तविद्यावैशद्यस्य साग्निचित्याप्तवाजपेयार्याजि श्रीवेंकटेश्वरदीक्षितस्य कृतिषु टुप्टीकाव्याख्याने वार्तिकाभरणे अष्टमस्याध्यायस्य द्वितीयः पादः (page 131) ॥

(*b*) On page 193: इति .... तृतीयः पादः ॥

(*c*) On page 202: ,, ... चतुर्थः पादः ॥ अध्यायश्च समाप्तः ॥

यद्भद्रं तन्न आसुव

श्रीमद्गोविन्ददासार्थम्० मेवामिश्रो द्विजोऽलिखत्
संवत १९५७ मि० ज्येष्ठ शु० १२ मंदवार

No. 484 राणकफक्किकाव्याख्या, by [Annambhaṭṭa]

Beginning.—श्रीगणेशाय नमः ॥ शिवयोः शाश्वतैकत्वं तनोतु शुभसंततिं । निदर्शयितुमद्वैतं भजतामिव संगतं ॥१॥ वाणीं गुरुं गणेशं च प्रणम्य तदनुग्रहात् ॥ व्याख्यास्ये फक्किकां गूढां राणकस्य क्वचित्क्वचित् ॥२॥ कृत्स्नशास्त्रप्रसादेनेति गुरुप्रसादेन उमानंदनादिप्रकांतसर्वप्रसादेन वा । कृत्स्नशः साकल्येन सूत्रभाष्यसहितं वार्तिकमिति यावत् । स्थपितत्वादिति तथा च पौनरुक्त्यमित्येका शंका । तदतिरिक्तानाभावनाप्रतिपादकातिरिक्तानां आदिना मंत्रनामधेयग्रहणं अत्रोदाहरणभाष्ये उदाहियेरन्निति etc. (fol. 1 b).

End.—अनुच्चारितस्येति स्मृतस्यानुच्चारितस्यत्यभिधानसामर्थ्यदर्शनादाचारकल्पितेन क्वचित्प्रत्यक्षदृष्टेन वा वचनेन विना मंत्राणां सर्वेषां कर्मकालोच्चारणं प्राप्यत इत्याशांत (fol. 9 a) ॥

On fol. 1 a is written:—"राणकफक्किकाव्याख्या" ९ मनोरथनिजको २०० ।

No. 492 मीमांसाबालप्रकाश by Śaṅkara Bhaṭṭa.

5

Funding by IKS-MoE

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Beginning :—अथ शङ्करभट्टनिर्मितमीमांसाबालप्रकाशः ॥

अथ द्वादशलक्षण्याः संक्षिपत्यत्र शङ्करः ॥ ॥
जिज्ञासुभ्योऽतिबालेभ्योऽतिस्फुटं गहनं ततः ॥ १ ॥

लक्षणशब्दो मीमांसाशास्त्रे प्रमाणाध्याययोर्दिष्टः ॥ चोदनालक्षणोऽर्थो धर्मः अथातः शेषलक्षणमिति ॥ तेन द्वादशलक्षणी द्वादशाध्यायी ॥ तस्या धर्मोऽर्थो विषयः (page 1) ॥

Colophons :—

(*a*) On p. 15—इति श्रीमत्पदवाक्यप्रमाणपारावार पारीणधुरीण मीमांसा—द्वैतसाम्राज्यधुरंधरश्रीभट्टनारायणात्मजभट्टशंकरकृतमीमांसासारसंग्रहे बालप्रकाशे प्रथमपादार्थानुक्रमणसंक्षेपः ॥

(*b*) On p. 96—इति·······मीमांसाबालप्रकाशे सकलविधिभेदनिरूपणम् ॥

(*c*) On p. 115··········सकलार्थवादभेदनिरूपणम् ॥

(*d*) On p. 139··········मंत्रभेदनिरूपणम् ॥

(*e*) On p. 143··········मंत्रप्रामाण्यनिरूपणम् ॥

(*f*) On p. 169··········सकलकर्मभेदनिरूपणम् ॥

(*g*) On p. 212··········तृतीयाध्यायार्थ संग्रहः ॥

(*h*) On p. 225··········चतुर्थाध्यायार्थ संग्रहः ॥

(*i*) On p. 228··········पञ्चमाध्यायार्थ संग्रहः ॥

(*j*) On p. 237··········षष्ठाध्यायार्थ संग्रहः ॥

(*k*) On p. 240··········सप्तमाध्यायार्थ संग्रहः ॥

(*l*) On p. 254··········पार्वणवैमृधवैषम्यनिरूपणं ॥
अष्टमाध्यायार्थ संग्रहश्च ॥

(*m*) On p. 265··········नवमाध्यायार्थ संग्रहः ॥

(*n*) On p. 301··········दशमाध्यायार्थ संग्रहः ॥

(*o*) On p. 304··········एकादशाध्यायार्थ संग्रहः ॥

(*p*) On p. 340··········विकल्पभेदनिरूपणम् ॥

(*q*) On p. 373··········समुच्चयभेदनिरूपणं ॥

(*r*) On p. 379··········द्वादशाध्यायार्थ संग्रहः १२

No. 493 अधिकरणकौमुदी, by Rāmakṛṣṇa Bhaṭṭāchārya.

Beginning :—ओं नमो गणपतये ॥

नन्दसूनुं नमस्कृत्य सर्व्वलोकेश्वरेश्वरं ।
निरूप्यतेऽधिकरणं रामकृष्णेन विश्रुतं ॥

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अधिकृत्य क्रियते अर्थाविचारो यस्मिंस्तदधिकरणं मीमांसासिद्धान्तः तस्याङ्गानि पञ्च यथा भट्टः । विषयो विशयश्चैव पूर्व्वपक्षस्तथोत्तरं । निर्णयश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतं । (fol. 1 a).

End:—आवृत्तौ तु तादृशपदान्तरकल्पनम् । तथा च पवित्रे कुरुते इत्यनेन फलद्वयविषयककृतिर्विहिता । तत्र क्रियानुकूला कृतिरित्याह छिनत्तितसर्वं समञ्जसम् । (fol. 68 b).

Colophon :—इति महामहोपाध्यायरामकृष्णभट्टाचार्यविरचिताऽधिकरणकौमुदी समाप्ता । (fol. 68 b).

No. 494 अधिकरणकौमुदी, by Devanātha Ṭhakkura.

Beginning: ओं नमो महागणेशाय ॥

पुराणमजरं देवं कामदं कामवैरिणम् ।
अनिदानं निदानन्तं योगिनं भोगिनं नुमः ॥ १ ॥
आस्ते देव स्मरपरवशस्मेरतारुण्यनृत्य-
त्प्रौढोत्तुङ्गस्तनभरनमत्कामिनीकामकेलिः ।
युष्मत्सेवापरवशमनाः किं जगन्नाथ तावद्
भावी भावश्चरणकमले तावके मामकीनः ॥ २ ॥
धर्मशास्त्राधिकरणं विचारेषूपकारकम् ।
विदुषा देवनाथेन निर्बन्धेन निबध्यते ॥ ३ ॥
परिसंख्यानियमयोस्तथा विध्यनुवादयोः ।
भेदकं कथ्यते सम्यक् पर्युदासनिषेधयोः ॥ ४ ॥
प्रसङ्गतन्त्रयोर्भेदस्तत्तुसाहित्यसहद्वयोः ।
श्रुतिलिङ्गादिभेदश्च तेषामेव बलाबलम् ॥ ५ ॥
विधिश्च वादसापेक्षः प्रतिप्रसववद् भवेत् ।
व्यवस्थितविकल्पश्च षोडशिग्रहणादिवत् ॥ ६ ॥
ऐच्छिकेषु विधो दोषो योगसिद्धिनिरूपणम् ।
तिर्यग्दर्वी परिषदो वेदो वेतिगिरागिरा ॥ ७ ॥
अक्ताऽधिकरणं तद्वत् फलं चमसमेव यत् ।
अनुवादविशेषश्च तथा वैषम्यमेतयोः ॥ ८ ॥
अश्रुतौ तु समो भागः पशूनामञ्जनादिकम् ।
विशेषो वैकृतस्तद्वद् गृहमेधिविधौ भवेत् ॥ ९ ॥
पाशाधिकरणं तद्वत् तथावंक्रिषु वाजिनः ।
सर्व्वशक्तिः कपालानि गवामयनमेव यत् ॥ १० ॥
निषादस्थपतौ बीजं हविषामुभयत्ववत् ।
अपेक्षितविधिस्तद्वद् विश्वजित्फलकल्पनम् ॥ ११ ॥
अनुवादाद्विधिः क्वाऽपि तदाद्यन्ताऽपकर्षवत् ।
पशूपाकरणं तद्वद्विधिरङ्गमुखेन यत् ॥ १२ ॥

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सर्वशाखाप्रत्ययश्च प्रायणीयवत् ।
श्रुतिस्मृतिविरोधश्च रात्रिसत्रं कपिञ्जलः ॥ १३ ॥
वाक्यभेदोऽपि कल्प्येत सूक्तवाकादिवत् क्वचित् ।
कर्मण्यारम्भसिद्धान्तस्तत्पदाहरणीयवत् ॥ १४ ॥
खलेवाणी भवेद्यूप स्तथैवानुक्रमेण यत् ।
तथैव चारुणान्यायः पदपांशुविवेचनम् ॥ १५ ॥
सामान्यस्य विशेषोक्तौ क्वचित्तत्परता भवेत् ।
पुनराध्याश्रयिन्यायः संयोरपि विवेचनम् ॥ १६ ॥
ऋत्विग्भ्यश्च प्रतिनिधेर्विशेषः शास्त्रदेशितः ।
तथैवाऽभ्युदितेऽस्तौयद्यचाग्नेयीपदे भवेत् ॥ १७ ॥
क्रमाऽधिकरणं तद्वद्देवतात्वविवेचनम् ।
विशेषाणामनन्तत्वात्सामान्यविधिकल्पनम् ॥ १८ ॥
सत्राऽधिकरणं तद्वदधिकारबलाऽबलम् ।
संयोगस्य पृथक्त्वेन नानारूपं भवेत् क्वचित् ॥ १९ ॥
गौणमुख्याऽधिकरणं यो यद्भक्तः स तद्बलात् ।
गुणलोपेन मुख्यस्य लोपो भवति कुत्रचित् ॥ २० ॥
आरम्भणीयेष्टिनयो वाजिनेषूपचारवत् ।
आश्विनग्रहवत् किञ्चिद्विनियुक्तविरोधवत् ॥ २१ ॥
नाऽतिदेशः क्वचिद् बाध्यः स्तुतशस्त्रनयः क्वचित् ।
शिष्टाकोपादिकं तत्तत्प्रसङ्गेन क्वचित् क्वचित् ॥ २२ ॥
स्थ्याश्लिष्टेज्याधिकरणं तक्षसूत्रविरोधयुक् ।
निबद्धं यन्निबंधेषु मीमांसासारवेदिभिः ॥ २३ ॥
निगूढाक्षरयोगेन तत्स्वरूपं निरूप्यते ॥

ननु निबन्धारो निबन्धेष्वधिकरणविरोधेन तावदितस्ततः प्रत्यवतिष्ठन्ते । तत्राऽधिकरणं मीमांसासिद्धान्तः स च न वेदवद्बोधकः युक्तिशास्त्रत्वात् (fol. 1 a).

End:—तद्वत्तर्पणमपि लौकिकस्नानाङ्गमनपेक्षितादृष्टजनकत्वात्. तदेव-प्रतिपीडनेन लाघवमेव शरणमित्यलमनेन ।

तदेवं—रत्नाकरे कल्पतरौ श्रीदत्तहरिनाथयोः ।
वाचस्पतौ निगूढं यत्तन्न्यबन्धिगुरुक्रमात् ।

हरिचरणरजस्वी बालभावे यशस्वी
तरुणिमनि तपस्वी सर्वकाले मनस्वी ।
विविदिपति बुधोऽयं दीपयामासतस्मि-
न्नधिकरणकदर्थैः कौमुदीन्दवेनाथः ॥
सीमा भट्टोपदिष्टेन पथा संसरतोऽधुना
मीमांसाविपिनारण्ये शरणं मम भारती ।

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Colophon:—इति महामहोपाध्यायतर्कपञ्चाननठक्कुरश्रीदेवनाथकृताधिकरणकौमुदी समाप्ता (fol. 77 *a*).

No. 504 भाट्टभास्करः by Jīvadeva

Beginning:—श्रीगणेशाय नमः ॥

श्रीकृष्णं प्रणतार्तिघ्नमापदेवाभिधं गुरुं ॥
प्रणम्य जीवदेवेन क्रियते भट्टभास्करः ॥ १ ॥
अस्तु मत्सरिणां वार्ता संतस्तत्त्वार्थदर्शिनः ॥
विवेचयंतु ग्रंथार्थमेष तेषु कृतांजलिः ॥ २ ॥

इह खलु सुखदुःखप्राप्तिनिवृत्यर्थिप्रेक्षावतां धर्माधर्मविषये प्रवृत्तिनिवृत्ती दृश्येते ॥ तत्र कार्त्स्न्येन धर्माधर्मनिर्णयार्थमयमारंभः ॥ धर्मो नाम वेदबोधितश्रेयःसाधनताको यागादिः । (fol. 1 *a*).

Colophon:—इति जीवकृतभट्टभास्करे दर्शपूर्णमासविवेकः ॥ (fol. 139a)

End:—आग्नेयमष्टाकपालं निर्वपति सौम्यं चरुं सावित्रं द्वादशकपालं सारस्वतं चरुं पौस्मं चरुं मारुतं ॐ सप्तकपालं वैश्वदेवीमामिक्षां द्यावापृथिव्यमेकपालमितिवाक्यैर्विहिताः । (fol. 139 a)

No. 505—भाट्टभास्करः by Jīvadeva.

Beginning :—ध्यात्वा जगत्प्रकृति तत्सवितुर्वरेण्यं
ध्यात्वा गुरून् सदसदर्थविवेकविद्वान् ।
श्रीभूमचारुचरणार्पितचित्तवृत्तिः
कुर्वे निबंधममलं खलु जीवदेवः ॥ १ ॥
मीमांसार्थं प्रपद्यन्ते गाढान्धतमसाः कथं ।
इत्येवं जीवदेवेन क्रियते भट्टभास्करः ॥ २ ॥
सुखं यथामति यथाशास्त्रं यन्मयोक्तं समासतः ।
विवेचयंतु तत्संतः संप्रदायविदां वराः ।

इह खलु सुखदुःखप्राप्ति etc. as usual.

Remarks: The benedictory verses are different from those in Ms. no. 504, but the Mss. represent the same work.

No. 506—भाट्टभास्करः by Jīvadeva.

Colophon :—इति श्रीमदापदेवात्मजजीवदेवकृतौ भाट्टभास्करे धर्मप्रमापरिच्छेदः ॥ (fol. 88 b).

No. 517—उपक्रमपराक्रमः by Appayya Dīkṣita.

Beginning :—श्रीगणेशाय नमः ।

उपक्रमस्य प्रबलत्वमूचिरे ययोपसंहारविरोधिनो बुधाः ।
प्रतिष्ठितां तामिह तर्कसंततिं प्रबोधयामः प्रतिकूलजल्पितान् ॥ १ ॥

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मीमांसकास्तावदुपक्रमेापसंहारयेार्विरोधे सत्युपक्रमस्य प्राबल्ये न्यायमेवाहुः॥ सर्वस्यापि शब्दस्य स्वार्थलंघने विरोधः कारणं। (page 1).

End :—एवं च सकलमीमांसकव्यवहारविरुद्धो नयसरणिगंधानभिज्ञैरर्वाचीनैः स्वमतस्येतरमतवैलक्षण्यप्रकटनाय कल्पितोपक्रमेापसंहारबलाबलव्यत्ययेा यवनगुरूपदिष्टशौचमुखप्रक्षालनपेार्वापर्यव्यत्यासवदुपेक्षणीयः प्रामाणिकैरिति सिद्धं॥

विद्वद्गुरोर्विहितविश्वजिदध्वरस्य श्रीसर्वतेामुखमहाव्रतयाजिसूनेाः॥
श्रीरंगराजमखिनः श्रितचंद्रमौलिरप्पय्यदीक्षितइति प्रथितस्तनूजः॥ १॥

अकरोदयमक्लिष्टमात्मबुद्धिविशुद्धये। उपसंहृतदुर्न्यायमुपक्रमपराक्रमं॥२॥
(Page 225).

Colophon :—इति श्रीमद्भरद्वाजकुलजलधिकौस्तुभश्रीमदद्वैतविद्याचार्यश्रीरंगराजाध्वरिवरसूनेारप्पय्यदीक्षितस्य कृतिः उपक्रमपराक्रमः संपूर्णः॥

व्यलेखि मेवाधरमिश्रतस्त्विदं॥ संवत् १९५१ आषाढ कृष्ण ९ शुभं (page 225).

No. 523. मीमांसाविधिभूषण by Gopāla

Beginning :—श्रीगणेशाय नमः। श्रीलक्ष्मीनृसिंहाय नमः।

ब्रह्मादीन् प्रणतांस्त्यक्त्वा लक्ष्मीमण्यंकसंस्थितां।
प्रह्लादे या कृपादृष्टिः सा मय्यस्तु निरंतरं॥ १॥
कौमारिले वार्तिके ये पूर्वपक्षा विभाविताः।
सिद्धांतास्तत्र भाव्यंते सर्वज्ञहरितुष्टये॥ २॥
क्वचिन्न्यायपरिष्कारः क्वचित्पल्लवितं बहु।
क्वचित्तु चिंत्यपर्यंतं भावितं क्षम्यतामिह॥ ३॥
भट्टदीक्षितयेार्युद्धे कृष्णशंकरयेारिव।
स्वनाशभीत्या विधिना वारणेहं नियेाजितः॥ ४॥
सिद्धांतभावनान्यूनं दुष्टं विधिरसायनं।
अतस्तद्भावनापूर्णं क्रियते विधिभूषणं॥ ५॥

दीक्षितेन हि विधिरसायनाख्यं प्रकरणं निर्मितं तत्र च पूर्वपक्षा एव कृता न सिद्धांतास्तत्र यथा लेाकेषु भावनान्यूनं रसेंद्रनिर्मितमपि रसायनं न गुणकरं प्रत्युत शरीरश्वेतिमादिविकारं जनयति तद्वदिदमपि सिद्धांतभावनान्यूनं सत् मीमांसाशास्त्रे प्रवृत्त्यादिगुणं न जनयेत् प्रत्युताश्रद्धाजननेन सेवितुरपकारमेव जनयेदितिदुष्टं॥

अतः सिद्धांतभावनापरिपूरणेन मया विधिभूषणाख्यमिदं प्रकरणं क्रियते॥ तत्रादौ सिद्धांतरहस्यं वर्ण्यते षष्ठे हि गृहस्थादौ लेाके कर्माणि वेदवदिति शास्त्रीयत्वेनावश्यं समापनीयत्वं पूर्वपक्षस्य अशास्त्रा तूपसंप्राप्तिः शास्त्रं स्यान्न प्रकल्पकं तस्मादर्थेन गम्येता प्राप्ते शास्त्रमर्थवदित्यत्र दृष्टार्थत्वान्न शास्त्रेण प्राप्तिरिति सिद्धांतितं (fol. 1).

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Colophons :—

(*a*) इति श्रीमत्पदवाक्यप्रमाणज्ञकृष्णभट्टसुतमेंगनाथभट्टात्मजस्य नृसिंहप्रसादादवाप्तग्रंथकरणसामर्थ्यस्य गोपालस्य कृतौ विधिभूषणे पूर्वविधिलक्षणसिद्धांतः समाप्तः (fol. 69 b) ॥

(*b*) इति नियमविधिलक्षणसिद्धांतः समाप्तः (fol. 72 a) ॥

End :—यत्तु तर्हि स्यादिति श्लोकेन विभजनविधायकत्वेन विभागवाक्यसार्थक्यमाशंक्य दूषितं तत्विष्टमेव सिद्धांते तेन मार्गेणास्माभिर्विभागवाक्यसार्थक्यानंगीकारात् किंतु संकल्पविशेषरूपविभागविधानेनेति प्रागुक्तमनुसंधेयमिति (fol. 126 b) ॥

Last colophon :—इति श्रीमत्पदवाक्यप्रमाणज्ञकृष्णभट्टसुतमेंगनाथभट्टात्मजस्य नृसिंहप्रसादादावाप्तग्रंथकरणसामर्थ्यस्य..............(fol. 126 b).

No. 524 मीमांसासारसंग्रह by Bhaṭṭa Śaṅkara.

Beginning:—श्रीगणेशाय नमः ॥

नत्वा गणेशवाग्रामगुर्वग्रीन् भट्टशंकरः ॥
सहस्रं वक्ति सिद्धांतान् सार्द्धश्लोकशतद्वयात् ।
अधीतिरत्र दृष्टार्था धर्मे मानं च चोदना ।
धर्मोर्थश्चोदनागम्यो न तन्मानापरीक्ष्यता ॥ ४ ॥ (Page 1).

End:—सत्रे गृहपतिः स स्यात् ॥ १३ ॥

स्वाम्यर्थे सर्वकर्तृता ॥ १४ ॥
आर्त्विज्यं वलिसंस्कारात् ॥१५॥
विप्राणामेव तच्च नः ॥ १६ ॥

इति द्वादशाध्यायस्य चतुर्थः पादः पादाधिकरणानां संख्या २२।१५।१६।१५।

योगः ६९

सर्वसंख्यैक्यं १००० इति द्वादशाध्यायः ।
आचार्यैरधिकरणान्युक्तानि सहस्रसंख्यानि ।
तत्सिद्धान्तान्यादौ तत्संख्यैर्भट्टशंकरो बध्नात् ॥ १ ॥
इदं भवतु मीमांसासारसंग्रहपंजरम् ।
शिवयोः पादपद्मानां पूजार्थं लिखितं मया ॥२॥ (P. 93)

Colophon:—इति शङ्करभट्टकृतमीमांसासारसंग्रहः

सर्वशास्त्रसमालोकी मेवामिश्रो हि लेखकः ।
सं० १९५४ आश्विन कृ० १२ ॥ श्रीगुरु (P. 93).

No. 525 मीमांसारत्न by Raghunātha Vidyālaṅkāra Bhaṭṭāchārya.

Beginning:—श्रीगणेशाय नमः ॥ ॐ नमः परमात्मने ॥

नंदाग(ङ्ग)णे भ्रमदितस्तत आप्र(प्त)काम चेतोविराम परधाम मनोजमो हि ।

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नीलांबुदाभमरविंदविलेाचनं तदत्यादरेण भजतां मम चित्तवृत्तिः ॥

इह हि सुखं दुःखाभावश्च मुख्यः पुरुषार्थः तदुभयलाभश्च विधिप्रतिषेधपरिपालनादिति विधिप्रतिषेधैा निरूप्येते (Page 1)।

End:—कः प्रसंग इति चेदन्यार्थस्यान्येापकारकत्वं यथा कुल्याया धान्या उद्देशेन कृतायाः पानाद्युपयेागित्वमिति ॥

Colophon:—इति मीमांसारत्ने विधिरत्नं समाप्तं ॥

मीमांसारत्नमेतन्निर्मितमत्यंतयत्नेन ।
मध्यस्थदृष्टिदृष्टं तेाषायालं न संदेहः ॥

इत्यवधाय कृपाभिः स्वभावशुद्धाः महात्मनः ।
श्रीरघुनाथकृतिनां पूर्णानंदं परं कुरुत ॥

इति विद्यालङ्कारभट्टाचार्य्यश्रीरघुनाथकृतं मीमांसारत्नं समाप्तं ॥ ० ॥

लि० मेवामिश्रेण शुभं भूयात् सं० १९५२ फा० शु० १ ॥ (Page 203).

No. 528 भाट्टरहस्य by Khaṇḍa Deva. (परि० १)

Beginning:—श्रीगणेशाय नमः । श्रियै नमः ॥

स्मृत्वा स्मृत्वा पुरारातिं तत्प्रसादावलंबनात् ।
रहस्यं भाट्टतंत्रस्य विशदीकर्तुमीश्महे ॥ १ ॥

यज्ज्ञानाज्जैमिनीयेाक्तिः स्फुटीभवति तत्त्वतः ।
तद्रहस्यं खंडदेवः प्रकाशयितुमुद्यतः ॥ २ ॥

तत्र द्वादशलक्षण्यां धर्माधर्मावेव जैमिनिनानुष्ठानेापयेागितया विचारितैा (fol. 1).

End:—रामप्रतियेागिकस्वत्वाश्रयाभूभूर्वृत्तिस्वत्वप्रतियेागी राम इति च फलितार्थः । तत्सिद्धं सप्तम्यर्थः शक्यो लाक्षणिको वा सर्वोपि भावनान्वयीति । तदेवं लिंगसंख्याव्यतिरिक्तसुबर्थमात्रस्य सिद्धो भावनान्वयः ॥

नवीनानां नानामननविशदानामयमहेा सुयुक्तीनां पुंजेारिह विरचितः कोपिजगति । महानर्कस्तर्कप्रथिततमसंजाततमसां सुधांशुर्मीमांसामतकुमुदपूरस्य जयतु ॥ (fol. 111 a).

Colophon:—इति श्री खंडदेवविरचिते भाट्टरहस्ये प्रथमः परिच्छेदः ॥

श्रीविश्वेशेा जयति। संवत् १७३२ व। काश्यां दामेादरेण लिखितेा ग्रंथः श्रीदामेादरार्पणमस्तु ॥ श्रीसरस्वत्यै नमः ॥

क्रीतमिदं दीक्षितनागराजशिवेन नागराजशंभू मध्यकैामुदीसंपूर्ण माघसंपूर्ण त्याचे वदला भाट्टरहस्यं विधिरसायनं च ॥ (fol. 111).

No. 529. भाट्टमतप्रदीप (प्रदीपिका) by Koṇḍadeva.

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Beginning:—श्रीगणेशाय नमः ॥

गणेशकृष्णादिसुरान्प्रणम्य गुरूनपि श्रीमदनंतदेवान् ।
श्रीकोंडदेवः प्रकरोति विद्वान् सतां मतां [भाट्टमत] प्रदीपिकां ॥ १ ॥
प्रमाणभेदांगगुणिप्रयुक्तिक्रमाधिकारैर्विविधा निदेशैः ।
ऊहैरनेकैरपि बाधतंत्रप्रसंगसिद्धोवतु नः स धर्मः ॥ २ ॥

अर्थादीतरपुमर्थत्वावच्छिंनहेतुत्वाज्जैमिनिना धर्मो द्वादशलक्षण्यां निरूपितः । न च धर्मवदधर्मोऽपि तस्या विषयः (fol. 1 *a*).

End:—एवं स्थाणैा स्थाणवाहुतिं जुहोतीत्यादौ सप्तम्या प्रतीयमानगुणभावाविरोधेन संनिपातित्वलाभाय पुरुषसंस्कारत्वमेव स्यादित्यूह्यं । श्रीगोपीपती रक्षत्वहर्निशं ॥

Colophon:—इति श्रीपूर्वोत्तरमीमांसकश्रीकोंडदेवकृतौ भाट्टमतप्रदीपकायामाख्यातवादारंभः । ग्रन्थसंख्या १०३५ समाप्तोयं ग्रन्थः (fol. 41-a) ॥

No. 531. मीमांसान्यायसंग्रह by Mahādeva Bhaṭṭa.

Beginning:—

श्रीगणेशाय नमः । रामं स्मृत्वा गुरून्नत्वा रचयामि समासतः ।
शीघ्रोपस्थितये सम्यङ्मीमांसान्यायसंग्रहं ॥ १ ॥
विलोक्य मत्कृतिं सर्वे पूर्वतंत्रपरायणाः ।
पूर्वतंत्रस्य सामस्त्यादर्थं गृण्हंतु सत्वराः ॥ २ ॥

अथायं धर्मो न विचार्योऽध्ययनविधेः स्वर्गार्थाध्ययनविधायकत्वेन विचाराप्रयोजकत्वादधोत्य विचारानुष्ठाने धीत्य स्नायादिति स्मृत्यवगताध्ययनानंतर्यस्य स्नाने बाधापत्तेश्च (page 1).

End:—प्रमाणभेदशेषत्वप्रयुक्तिक्रमभोक्तृताः । सामान्येनातिदेशस्स विशेषेणोहबाधने. तंत्रं प्रसंग इत्येतद्दशाध्यायगोचराः ॥

इति श्रीमद्गुरुकृपालब्धनिर्णयशक्तिना ।
महादेवेन रचितः समाप्तो न्यायसंग्रहः ॥
अनेन सकलाम्नायगोचरः श्यामलं महः ।
करुणातुंदिलं भूत्वा विनाशयतु मे तमः ॥

Colophon:—इति श्रीमन्महादेवभट्टकृतो मीमांसान्यायसंग्रहः संपूर्णः ॥ मेवामिश्रो हि लेखकः ॥ संवत् १९५२ मि० पु० १२ ॥ (Page 27b).

No. 533. मीमांसा रसपल्वल by M. M. Indrapati.

Beginning:—जित्वा शङ्खसुरद्विषं धृतवते वेदान्निमग्नान्धरा-
मुद्धतुं कमठाकृतिङ्कृतवते कोलाकृतिं कुर्वते ॥
देवारातिहिरण्यदैत्यदमने सैंहीन्तनुं बिभ्रते
विद्वद्रार्गववाहुजाकृतिकृते तुभ्यं नमः श्रीपते ॥ १ ॥

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सिद्धान्तसन्तानमधीत्य जैमिने र्गोपालभट्टस्य गुरोस्सकाशात् ॥
संक्षेपतश्चालनमात्रमेषाम् नत्वा शिवामिन्द्रपतिः करोति ॥ २ ॥

यं लेभे रुक्मिणी देवी सूरे रुचिपतेस्सुतम् ॥
स तनोति गिरन्नत्वा मीमांसारसपल्वलम् ॥ ३ ॥

सुविवेको मिथिलायाश्शिशुरेको धीरमर्थयति ॥
बालकखेलनहेलनबुद्ध्या कोपो मयि त्याज्यः ॥ ४ ॥

इह खलु त्रिविधा विधयो भवन्तीति तल्लक्षणानि जैमिनिमुनयो विधिर्त्र्यादपूर्वत्वान्नियमार्थोबाधनः श्रुतिरुच्यते परिसंख्येति त्रिविधानि तावद्सूत्रयन् तान्येव विशयद्भिर्भट्टपादैरकारि कारिका। (page 1).

End:—यदि विकल्पः प्रयोगभेदमादाय भवति न तु क्रियाभेदं तदा विशेषविषयत्वप्रतिबन्धान्नोक्तलक्षणाव्याप्तिः यथा च तत्र काग प्रात्य निषेधवत् भ्रान्तिप्राप्तस्य बाधमङ्गीकृत्य न विकल्पः तथाग्रे वक्ष्यते (page 173).

Not in 2 Mss. भवत्पतङ्गताग्राहकानाममीषां श्रुतिर्बाधिकैवाथवाध्यासमाख्या चतुर्णां अनर्म्मध्यमाना विग्वाधातकचिन्नाख्यता वाकन्नकुचिष्ट॥ २ ॥

Colophon:—महामहोपाध्यायेनेन्द्रपतिना कृतं मीमांसारसपल्वलं समाप्तं ॥

Compared with Lalganj Mss of शाके १६७३ भाद्र शु० ८ शनौ (page 173).

No. 535 अधिकरणचन्द्रिका by an unknown author.

Beginning:—अथ कर्म्मभेदो निरूप्यते। तत्र कर्म द्विविधं गुणकर्म्म प्रधान कर्म्म च। तथा च सूत्रं तानि द्वैधप्रधानभूतानि (fol. 1 *a*) ॥

End:—

योऽमा स्यां [वा] पौर्णमासीं वाऽतिपातयेद्वैश्वानरं द्वादशकपालं निर्वपेदित्यादीनि तेषां वैगुण्यसमाधानाय निरपेक्षविधानाद्विकल्पः (fol. 14 *a* = 61 *a*).

No. 538 नायकरत्न a commentary on न्यायरत्नमाला of पार्थसारथि, by Rāmānujāchārya.

Beginning:—श्रीगणेशाय नमः ॥

सम्यङ्नयांजनसमेधितमस्तदोष माम्नायसंज्ञमनुशास्ति विशुद्धवक्षः ॥
मानांतरानधिगतं खलु रत्नतत्वं तत्वांतरं च पुरुषोत्तमसंज्ञकं तत् ॥ १ ॥
आम्नायातिमसीमति स्फुरति यः सद्भावनागोचरः
स्वे स्वे कर्मणि यः प्रशास्ति पुरुषं योग्याधिकारक्रमात् ।
आधत्ते विविधोपकारमखिलैर्यागैरशेषांगिनां
साक्षाद्विष्णुरिवैयते विधिरयं नानावताराश्रयः ॥ २ ॥
अविभक्तविभक्तमार्गयोर्मतयोर्भट्टगुरूपदिष्टयोः ।
उभयोरपि पार्थसारथिः प्रथितो मेघमते ऽभियोगवान् ॥ ३ ॥

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अस्पष्टभावमपरीक्षकदृः प्रवेशमाचार्यतंत्रमधिकृत्य नयप्रकाशं ।
न्यकृत्य पार्थरथसारथिरन्यतंत्रं सत्प्रीतये ग्रथितवान्नयरत्नमालां ॥ ४ ॥
गुरुतंत्रनियंत्रितोप्यहं बहुमानादिह पार्थसारथेः ।
विवृणोमि मतांतराश्रितां स्थिरभावां नयरत्नमालिकां ॥ ५ ॥

प्रारिप्सितस्य ग्रन्थस्य प्रत्यूहप्रशांतये सर्वोत्कृष्टां श्रुतिशिरस्समधिगतां स्वेष्टदेवतां नमस्यति । आनंदमिति । आनंदं निरतिशयसुखस्वरूपममृतं नित्यमुक्तस्वभावज्ञातं संवित्स्वरूपमजमुत्पत्तिरहितं अनेन नित्यत्वमपि सूचितं । (page 1).

End :—यत्त्विति प्रासंगिकं समापयति अलमिति सिद्धान्तमुपसंहरति तस्मादिति अधिकरणम् निगमयति पार्थसारथिमिश्रेणेति । (page 290).

Colophon :—इति रामानुजाचार्यविरचिते न्यायरत्नमालाव्याख्यामन्य + + + नित्यकाम्यविवेकव्याख्यानं समाप्तम् ॥ श्रीमद्गोविन्ददासार्थम् मेवामिश्रोद्विजोऽलिखत्

सं० १९५५ अधिक आश्विन कृष्ण १२ (page 290). ॥

No. 546 मीमांसार्थसंग्रहकौमुदी a commentary on Laugakṣibhāskara's Artha Sangraha, by Sri Rāmeśwara Śiva Yogi Bhikṣu.

Beginning :—ओं परमपुरुषाय नमः ।

आद्यो यो हेतुर्विश्वसर्गे महेशो यज्ञादीनां को हव्यनिक्षेपदेवः ।
भूतानां भर्ता सर्वभूतांतरात्मा हृद्यं मे कार्यं तत्प्रणामः करोतु ॥ १ ॥

श्रीजैमिनिनये ग्रंथः प्रवेशाय निरूपितः ।
विदुषा तत्र बालानां कौमुदीयं वितन्यते ॥ २ ॥

इह खलु परमकारुणिकेन मुनिना जैमिनिना धर्माधर्मविवेकाय द्वादशलक्षणी मीमांसा प्रणीता तत्र हि प्रवेशाय शिशूनामर्थसंग्रहाख्यं प्रकरणं प्रारभमाणो लौगाक्षिभास्करः शिष्टाचारपरिप्राप्तं प्रचयगमनादिफलकमिष्टदेवतानमस्कारलक्षणं मंगलमाचरति वासुदेवमित्यादिना वासुदेवं श्रीनारायणं सर्वनिवासाधिष्ठानं प्रकाशात्मकं ब्रह्मेत्यर्थः । (fol. 1 *b*).

End :—बालानामिति तेषां विस्तृतत्वेन दुखगाह्यत्वान्न तैर्बालशब्दितपूर्वमीमांसासंस्कारशून्यानां जैमिनीयमायार्थबोधः संभवति अनेन तु तत्तद्विस्तृतशास्त्रप्रवेशद्वारा संभवत्येव स इति भावः ।

टीकाविहीने तु कृता हि टीका पूर्वे तु तंत्रे खलु संग्रहेऽस्मिन् ।
दुर्बोधशास्त्रे किमु मादृशानां दृष्ट्वाऽपि दोषं न सहंति धीराः ॥ १ ॥
यदाज्ञया बंन्धविमोक्षणं वितां स्वधर्मसेवाफलहेतुतां गता ।
प्रणौमि सोमं मृडमादिकारणं किमनदेवैर्जनफल्गुहेतुभिः ॥ २ ॥
मदीययत्नः शिवपादसेवया गुरोः कटाक्षैकलवेन लब्धया ।
प्रयुज्यमानः शिवपादपंकजे स्वयं तु भूयान्मृडतोषकारणं ॥ ३ ॥

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सुजनपदविनीतो दुर्जनादूरनिष्टो गुरुवरशिवभक्तस्तेन लब्धागमैक्षः ।
श्रुतिमणिपदनिष्टो भिक्षुरामेश्वराख्यः सुजननयनिवेशाय प्रबंधं चकार ॥ ४ ॥

गुणगणमणिसिंधुः शंभुपादैकसक्तो निगमशिरसिष्टो जातवैराग्यचित्तः।
श्रुतिनलिनविकासे भानुभावोपईशस्तमिह महिमपूज्यं नौमि गोपं पतीन्द्रम् ॥५॥

तस्मादेव गुरुतरादभीष्टलब्धं गोपालाश्रमपदगीयमानदैवात् ।
येनेमाधवचरणाब्जसेवनात्र तं वन्दे महिमगुरुं विशालबुद्धिं ॥ ६ ॥

या काशी निखिलगुरोर्मेश्वरस्य प्राणांते सकलशिवप्रदा प्रसिद्धा ।
यत्राहं सकलसुरेशलब्धतत्वस्तत्रेयं सुजनहितप्रदा निबद्धा ॥

Colophon :—इति श्रीमत्परमहंसपरिव्राजकाचार्यगोपालेन्द्रसरस्वती-श्रीपूज्यपादशिष्यश्रीसदाशिवेन्द्रसरस्वतीशिष्येण श्रीरामेश्वरेण शिवयोगि-भिक्षुणा विरचिता मीमांसार्थसंग्रहकौमुदी चरमवर्णेष्वंसमगात् सम्वत् १९२० संषा २७५० इशलेाकाः (fol. 134 *b*—135 *a*).

No. 548 पिष्टपशुतिरस्करिणी by Rāmeśwara.

Beginning:—श्रीगणेशाय नमः श्रीकृष्णाय नमः श्रीगुरुभ्यो नमः श्री-विशालाक्ष्यन्नपूर्णासहितविश्वेश्वराय नमः ।

परारूपेण तिष्ठंतीं पश्यंत्यादिप्रभेदतः ।
प्रकटां नौमि वाग्देवीं वीणापुस्तकधारिणीं ॥ १ ॥

साध्याक्षरगर्भितपंचनवत्यक्षरांचितां भवतीं ।
अनुदिनमनुचिंतयतां वाचेा निर्यात्ययत्नतेा वदनात् ॥ २ ॥

अवैदिकैर्दूषितमानसानां शंकानिवृत्त्यै श्रुतिवर्त्मगामिनां ।
रामेश्वरः पिष्टपशुप्रयेागं प्रमाणकूटैः परिहर्तुमुद्यतः ॥ ३ ॥

अग्नीषेामीयं पशुमालभेतेतिवाक्यस्य पशुपदं न चेतनपरं किंतु तंडुलपिष्ट-संपादितपश्वाकृतिद्रव्यपरमित्याधुनिकाः श्रौततात्पर्यानभिज्ञा जगुः । तान्प्रत्ययं प्रश्नः पशुपदशक्तिः कुत्रांगीक्रियते न तावन्नैयायकमतमनुसृत्य जात्याकृतिव्यक्तिषु एकशक्तिमंगीकृत्य तन्मतसिद्धिः ॥ (fol. 1*b*).

End:—यदि च पशुपदस्य पशुपूर्वे लक्षणा पिष्टपदस्य पिष्टप्रकृतिकहविः-साध्यहेामे लक्षणा तथा च पिष्टद्रव्यकहेामेन पश्वपूर्वं भावयेदित्युच्यते तदा स्व-विवक्षितपिष्टप्रकृतिकपश्वनुकरणे तत्र निखिलपशुतंत्रयेाजने तिलांजलिं दत्वा केवलपुरेाडाशतंत्रेण पुरेाडाशयागं अनूबंध्यास्थानाऽमिक्षायागवदनुष्ठानं मा कार्यमित्यलं पल्लवितेन ।

वेदबाह्यैरतत्वज्ञैर्दूषितां वेदपद्धतिः ।
रामेश्वरेण कृतिना शेाधिता विदुषां मुदे ॥

सेयं विश्वेश्वरेा देवेा येा मामत्र न्ययेाजयत् ।
तस्यैव चरणे न्यस्ता तेन प्रीणातु शंकरः ॥

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Colophon:—इति श्रीश्रुतिस्मृत्येकशरणकृष्णाकूलनिवासिरामेश्वररचिता पिष्टपशुतिरस्कारिणी समाप्ता श्रीकृष्णार्पणमस्तु श्रीविश्वेश्वरार्पणमस्तु वैकुंठचतुर्दश्यां प्रभाते लेखनं समाप्तिमगमत् श्री राधासहकृष्णः प्रीयतां।

ग्रंथसंख्या सप्तशतानि सं० १८९२ पराभवनाम संवत्सरे। (fol. 39 *b* 40 *a*) ॥

No. 549 पिष्टपशुसरणि by Gaṇeśa.

Beginning—श्रीगणेशाय नमः॥

यदीक्षणाद्धर्मपथं प्रपद्य मन्वादयो धर्मविदो बभूवुः।
यः कालधर्मानसृजत्पुराणान्सदाशिवं तं प्रणतोऽस्मि नित्यं॥
स्वभक्तायादिशच्छंभुः काश्यां पिष्टपशोरिमां।
सरणिं स गणेशस्तां प्रकाशयितुमुद्यतः॥

पशुना यजेतेति सामान्यविधिवाक्यादाहिताग्नेरावश्यककर्तव्यत्वेन प्राप्तः पशुयागः। तत्र साधवो दयापराः पशुहिंसाभीरवो यागे श्रद्धावंतो हिंसासाध्यं पशुयागं कलावनुष्ठातुं न शक्नुवंति। etc. (fol. 1 *a*).

End:—तदश्रेयस्करत्वादकरणान्मंदकरणं श्रेय इति न्यायेन मानववाक्ये भारं निक्षिप्येत ऊर्ध्वं यावच्छक्यं तावदग्निहोत्रं कर्तव्यं। तदाश्रितं च सर्वं पाशुकमनुष्ठानमपि पिष्टप्रतिकृत्यानुष्ठेयमिति सिद्धांतः साधुभिरंगीकार्योऽस्त्वित्यलं॥

सर्वज्ञेन शिवेनेदं शास्त्रमस्मद्धृदंबुजे। प्रकाशितं तत्तस्यैव पूजास्त्वंघ्रिसरोरुहे॥ येन रामेश्वरेणादौ तिरस्करणिरीरिता। पिष्टपशोर्गणेशेन तन्मुदे सरणिः कृता॥ (fol. 18 *a* and *b*)

Colophon—इति गणेशकृतपिष्टपशुसरणिः समाप्ता॥ श्रीविश्वेश्वर प्रसन्नोस्तु॥ (fol. 18 *b*)

No. 550 पिष्टपशुनिर्णय by Vaidyanātha Pāyaguṇḍe

Beginning:—श्रीगणेशाय नमः।

शिवं प्रणम्य सुमुखं तातं नागेश्वरं गुरुं।
विप्राणां वाममार्गस्य खंडनं यत्तदीरितं॥ १॥
स्फुटीकरोमि तन्मूर्खमुखमर्दनहेतुतः।
पायगुंडो वैद्यनाथः काश्यां साधुनियोजितः॥ २॥

धर्मं चर, धर्मेण पापमपनुदति, कर्मणा मनसा वाचा यत्नाद्धर्मं समाचरेत् तस्मान्न लोभान्नमोहाद्धर्मं संत्यजेदित्यादि श्रुतिस्मृतिपुराणादिभिर्धर्मस्यावश्यकर्मतोक्ता। स च नित्यनैमित्तिककाम्यभेदेन त्रिविधः। (fol. 1.)

End:—अतोऽन्यथा तु यो मांसं विधिं हित्वा पिशाचवत्॥

यावंति पशुरोमाणि तावत्कृत्वेहमारणमिति बृहस्पतिना परिसंख्योक्तेः दोषत्रयं परिसंख्यायां नात्र दोषाय स्मृत्यैव परिसंख्यातत्वादिति नारायणसर्वज्ञेन मांसभक्ष-

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च्छा चेत् तदा यज्ञशेषंभक्षणीयमिति ॥ प्रोक्षितं भक्षयेन्मासं तथैवद्विजकाम्ययेती-त्युक्तमलमिति । (fol. 82 *b*).

Colophon:—इति श्रीपायगुंडोपाख्यवैद्यनाथविरचितपिष्टपशुनिर्णयः समाप्तः ॥

विधातुर्ग्रंथानां कुलमखिलमालोड्य सहसा
नवीनं प्राचीनं मतमकरवं यत्समुदितं ॥
सचन्द्रो रामोहं विदित इह धर्माधिकरणो
बलात्तस्यैवाभून्मखविधिर्रहिंसो मुनिमतः ॥ १ ॥

इति श्रीपितृपशुप्रकाशिका समाप्ता ॥ छ छ शुभम्भवतु ॥ छ ॥
यज्ञपुरुष प्रसन्नोस्तु ॥ (fol. 82 b).

No. 551 यज्ञपशुमीमांसा by Vāsudeva Bhaṭṭa.

Beginning:—श्रीगणेशाय नमः ॥ अथ यज्ञपशुमीमांसा ॥

अग्नीषोमीयं पशुमालभेत सप्तदश प्रजापत्यान् पशूनालभेतेत्याद्यनेकश्रुतितन्मूलकल्पसूत्रविहितेषु तेषु तेषु कर्मसु तत्तत्पश्वालंभने तत्तत्कर्मविधिबोधितस्वर्गपुत्रपश्वादिफलकामस्यैवाधिकारः । (fol. 1).

End:—एतेन न यज्ञे गोधकार्य इति गोवधपुरस्कारेण निषेधकलौ सामान्यत हिंसायज्ञनिषेधे अप्रसक्तप्रतिषेधः स्यादित्यपि इत्युक्तं कलौ निषिद्धपशुहिंसायज्ञातिरिक्तांगभूतगोधएव पृथक् प्रायश्चित्तविधानार्थत्वात् । (fol. 63 *a*).

Colophon:—इति श्रीमद्भट्टभानुस्तनुगोलिगोपनामकभट्टवासुदेवविरचिता विविधा यज्ञपशुमीमांसा समाप्ता ॥

श्रीकृष्णार्पणमस्तु ॥ श्रीकाशीविश्वेश्वरार्पणमस्तु ॥ शुभं भवतु ॥ श्रीकृष्ण ॥ (fol. 63 *a*).

No. 552 पिष्टपशुमीमांसा, तत्खण्डनं च ।

(1) पिष्टपशुमीमांसा by Nārāyaṇa Paṇḍita, son of Viśwanātha Súri.

Beginning:—

० पर्यग्निकृत्ता नारण्यान् त्सृजंति एकादशेहि प्रेतस्य यस्यंनोत्सृज्यते वृषः । etc. (fol. 123 *a*).

End:—यः शास्त्रविधिमुत्सृज्य वर्त्तते कामकारतः । न सा सिद्धिमवाप्नोति न सुखं न परांगतिमिति शास्त्रा असरयेा न वयरमुचित प्रकपे । तमस्य प्रोयनि भवतोत ॥ (fol 129 *a*).

Colophon:—इति श्रीद्विद्वन्मुकाटरत्नश्रीविश्वनाथसूरिसूनुनारायणपडितोन्नीता पिष्टपशूमीमांस समाप्ता ॥ (fol. 129 *b*).

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No. 552 (2) खण्डन by Śiva Dikshita.

Beginning to end:—

इति तत्कार्यतिकामधेनुदोहकिकलः लत्पायसास्वदिविरसिकः तत्रखंडन-रासिकः प्रचदुपाखंडमण्डलाखंडलः कश्चिन्मारापयाभिधानपंडितपदगभर्माचार्य-पदालचखतामपारिकहमहापडितनम्ना प्रसिद्धो येलेखः लेाकानश्रौतधर्मप्रवर्तयितु-इति कुध्येयप्रणोयरवेषं चकार कथमन्यथा महाप्रसिद्धाः सककमाध्वैः स्तूयमानग्रथ-नारायणपंडिताचार्यः आत्पत्तिक्कैकादनोहेामलेापमतंद्रापाटिहस्वोयसाप्रदापिहा-चारांसध्वामुपेक्ष्य श्रौतार्थभंगाश्रिय । यथाकथंचित् ग्रहसमास अपत्कल्प' त्रि-कांडमंडनोक्तमाश्रित्य होमसमप्रर्थ्यत्तदाचारंचखेभ्यः शिक्षितवात्सकथसेव मवैा-दिकधर्ममनुसरतु यदिवलान्नाम साम्यवूतैा तिह्येन तदीयत्वांगीकारः तर्हि भवदु-चितः काममास्तां ततेातः काचिक्षितिः यत्तु तत्कृतादितत्रयमीमांसा पिष्टपशु-मीमांसायां प्रदर्शयिष्याम इत्युक्तमिति प्रक्षिप्तमेव । तेषामनैाचित्याद्भागवतरघुवं-शादैा नानाविधाभिनवपद्यस्नाताच्चेति । अतएव यादितेात्तीतेत्यत्र विराचताक्त-तेति पदं विहाय उन्नीतेति पदं प्रायुक उत्मार्जेण नयतंमूटानां भवत्विति सार्थक ।इतिसवर्मनाकुलं अयापि असाध्वी पंचरात्रातमाद्योमतिमथास्थिताः सुसाध्वामन्वते-पैष्ठी क्रिया यदि च पाशुकी ॥ न श्रौताग्राहिणो तत्र निग्रहेानुग्रहेापि नः पक्षानुरुपेा हि बलिरिति न्यायः स्मृतैा बुधैरिति संक्षेपः । (fol. 129 *b*).

Colophon: इति शिवदोक्षितोयं खंडनं । (fol. 129 *b*).

No. 553. पाखण्डखण्डन by Vaidyanātha Pāyagunde.

Beginning:—अथैतत्खंडनं तत्र केचिदाहुः यतु केनचित्सर्वज्ञत्वाभिमा-निना पिष्टपशुमीमांसाखंडनं चिकीर्षुणा नमस्कृत्य गुरून् सर्वान् श्रुतितत्वविशा-रदान् । पाखंडखंडनं कुर्वे श्रुत्यर्थस्थापने हितमिति मंगलपद्ये श्रुत्यर्थस्थापने हितमिति प्रयुक्तं । (fol. 1 *a*).

End:—सर्वकर्मसादुगुण्यार्थकं ब्राह्मणभोजनादिकं पुनः सामान्यशास्त्रप्राप्त-मत्राप्यनिवार्यं अतएव मयूखकारः कृच्छ्राद्यूनव्रते निवर्तमानवपनसाहचर्यात् पंचगव्यादेरपि निवृत्तिरित्युपदिष्टवान् ।

Colophon:—इति श्रीमत्पायगुंडेापाख्यवैद्यनाथविरचितं पाषंडखंडनं परि-पूर्णम् ॥ (fol. 166 *a*).

No. 554 हिंसार्थवाद by an unknown author. (कक्षा १—१८)

Beginning:—० मिति प्रथमा कक्ष्या ॥ अप्रयेाजकमिदं क्रोधादिकृतं शरीरावयवदाहच्छेदादेर्निग्रहत्वेपि व्रणशांत्यर्थं कृतस्य तस्यानुग्रहरूपत्वेनानिग्रहत्व-वत् । (fol. 2 *a*).

End:—पूर्वकृतसुरापानप्रयुक्तनरकानुत्पत्त्यर्थं उक्तमरणांतप्रायश्चित्ते वा कश्चित्प्रवर्तेत । न चेाक्तव्यापादनादिजन्यं दुरितं लघुनेापायेन निवर्त्तयितुं शक्यं । नवामृते ०॥ (fol. 17 *b*).

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No. 556. फलसाङ्कर्यखण्डन by Ananta Deva.

Beginning:—श्रीगणेशाय नमः ।

असंकीर्णे विधौ कार्यमसंकीर्णं प्रकुर्वति ।
स्वापराधोत्थसांकर्यं योजयंति कथं बुधाः ।

यत्तावदुपांशु पौर्णमास्यां यजन्नित्यत्रापूर्वविधिपरिसंख्याविधिलक्षण सांकर्यमुक्तं कैश्चित्तदयुक्तं । तंत्ररत्ने षष्ठेऽध्याये मिश्रोदाहृतेन बह्वृचब्राह्मणगत वचनेनामावास्यायां स्रष्टामुपांशुयाजप्राप्तिं कुर्वताऽस्मिन् वचनेऽपूर्वविधित्वेन चरितार्थे परिसंख्यापरत्वकल्पनाप्रतिबंधात् । (fol. 1 a).

End:—तत्प्रयोगयोः प्रकृतिविकृतिभावस्य न्यायबाधितत्वादाकरविरुद्धत्वात्समाधेयग्रंथेष्वुपांशु पौर्णमास्यामित्यस्य प्रधानविस्मरणगायश्चित्येन प्रवृत्तिविशेषक + पन्यासादुक्थ्यादिप्रयोगगतज्योतिष्टोमस्य प्रकृतित्वसमर्थनाच्चोपेक्ष्यमेवेत्यलं बहुना ।

त्वरयेत्थं द्विजप्र + कृतं सांकर्यखंडनं ।
प्रीतिस्तवोतितः कुर्याच्छ्रीशस्तज्ज्ञाहमंडनं ।

Colophon:—इति श्रीअनंतदेवकृतं फलसांकर्यखंडनं समाप्तं ॥ (fol. 18 a).

No. 557 द्वादशलक्षण्या अर्थसंक्षेप by an unknown author

Beginning:—श्रीगणेशाय नमः ॥ अथातो धर्मजिज्ञासेत्यत्र कर्ममीमांसायां प्रमाणस्वरूपसाधनफलैर्धर्मविचारं प्रतिज्ञाय प्रथमेध्याये प्रमाणं निरूपितं ॥ (fol. I a).

End:—याजनादिभिर्ब्राह्मणो धनमर्जयेदिति द्रव्यार्जनशास्त्रेण ज्योतिष्टोमादिशास्त्रस्य ऋत्विगपेक्षस्याऽविशेषेण त्रैवर्णिकानामार्त्विज्यमाक्षेप्तुं प्रवृत्तस्येपकारः शास्त्रप्रसंग इत्येवमादिरूपेण द्वादशे सापवादः प्रसंगो निरूपितः ॥

Colophon:—द्वादशलक्षण्या अर्थसंक्षेपः समाप्तः ॥ (fol. 28 b).

No. 558 चिन्त्यसंग्रहवाद by Bhaṭṭa Śaṅkara Bindu (शैवगोविंदस्य)

Beginning:—श्रीगणेशाय नमः ॥

विनोदेन कृतो वोक्ष्यो भट्टशंकरबिंदुना ॥
मीमांसकैस्समुद्धर्तुमशक्यश्चिंत्यसंग्रहः ॥ १ ॥

इह खलु विकल्पे प्रयोजकं निरपेक्षसाधत्वे सत्यैकार्थ्यमिति भट्टसोमेश्वरः ॥ मिश्रैस्तु समुच्चयप्रमाणाभावएवेति पंचमे परेणावेदनाद्दीक्षितः स्यादित्यधिकरणे निरूपितं तंत्ररत्ने ॥ (fol. 1 b).

End:—हवींषि निर्वपतीति निर्वापोऽग्निहोत्रवण्यभावेपि कार्यः ॥ एवमत्रापि कपालविशेषासंभवेपि कपालसामान्ये° (fol. 4 b).

(fol. 1 a occurs—शैववीरेश्वरभट्टात्मजगोविंदस्येदं पुस्तकम् ॥

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No. 559 द्वैतनिबन्ध by an unknown author.

Beginning—श्रीः ॥ श्रीपार्थसारथेर्यानि भट्टसोमेश्वरस्य च ।
द्वैतानि तानि बध्नामि विदितानि न सूरिभिः ।

चोदनालक्षणसूत्रे तावच्चोदनापदं गुरोरिव विधिपरं मिश्रमते । भट्टमते तु वेदपरं इत्येकं द्वैतं । (fol. 1 *a*).

End:—सूक्तवाकवाक्यस्यैव प्रहरणविधि.वं सहशाखयेति शाखाया अपि प्रहरणं प्रतिपत्तिरिति प्रतिपादनार्थमित्याहुः । मैत्रावरुणाय दंडं प्रयच्छतीत्यादौ चतुर्थ्यंतप्रथमश्रवणपदार्थकर्मत्वं नतु द्वितीयांत (fol. 8 *a*).

No. 560 देवतास्वरूपविचार by an unknwon author.

Beginning:—० मित्येवं लक्षणस्य मात्रस्य । विशिष्टदेवताकालसंनिधा-वसंनिधौ गोभूतिनुहिरण्यादिपात्रे दातव्यसचितं (fol. 2 *a*).

End:—आनर्थक्यप्रतिहतत्वेन तु प्राबल्यं यदि क्वचिदापद्यते न तन्निराकुर्मः । यत्तु पांचमिकन्यायेन चतुर्थ्यं (fol 31. *b*).

No. 561 मीमांसापरार्थनिर्णय by an unknown author.

Beginning:—श्रीरेणुकागणपतिभ्यां नमः ।

पांडित्यकाष्ठां निजधर्मजुष्टां तानात्मिकां कामपि विष्णुनिष्ठां ॥
प्रणम्य वेदांतनये समर्थान् श्रीरामतीर्थानपि सर्ववंद्यान् ॥१॥

सर्वशास्त्रार्थनिपुणं श्रीमन्नारायणं विभुं ।
नत्वा संक्षिप्य रचये पारार्थ्यस्य विवेचनं ॥२॥

परोद्देश्यकक्रतिव्याप्यत्वं पारार्थ्यं । तत्र च प्रमाणं विधिः स हि निःफले-ऽप्रवर्तयन् श्रुत्यादिसमर्पितविशेषस्य तत्समर्पितफलविशेषार्थत्वमवगमयति । (fol. 1 b).

End:—तर्हि विशिष्टस्य विधेयत्वविशेषणविधिमंतरेणानुपपन्नमिति पशुना यजेतेति विधेयभेदे वाक्यभेदापत्तिः आर्थिकविधिविषयत्वेपि विशेषणा । (fol. 16 b).

No. 563 एकशक्तिपक्षश्रेयस्त्ववाद by an unknown author.

Beginning:—० यथर्थापत्तेः केवलगुणवाचका ये नीलादिशब्दास्तेभ्यो मनुयः प्रसक्तिरस्तीति तल्लोपानुशासनं सार्थकमिति चेन्न । (fol. 3 a).

End:—न च मनकोपनैव गुणवद्धिपयै प्राप्तयोरिति टनोरवाबाधना-भावप्रसंगस्य बाधकस्योक्तत्वाल्लुप्नमनुप्चं तस्याजं तस्य च शुल्कादिशब्दस्य । (fol. 10 b).

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No. 564 अधिकरण by an unknown author.

Beginning:—श्रीसूर्यगणेशमहालक्ष्मिशिवविष्णुभ्यो नमः । षष्ठाद्ये ६ तस्या यावदुक्तमाशीर्ब्रह्मचर्यमतुल्यत्वात् । दंपत्योः सहप्रयोगः स्थितः । तत्र पत्न्यवेक्षत इत्यादिषु पत्न्येव कर्त्री । यजमानोऽन्वारभत इत्यादिषु च उपादेयस्य यजमानस्य विवक्षितलिंगत्वात्पुमानेव कर्ता । ये तु फलिसंस्कारवचनेनापि न व्यवस्थितास्ते द्वयोरपि फलित्वादावर्तते etc. (fol. 1 a).

End:—तत्र तुषोपवापशेषत्वं कपालस्य तृतीयया निर्विवादं । अतः सोपि कपालस्य प्रयोजकः । सत्यमस्ति । (fol. 2 a).

No. 566 गुणगुण्येकशक्तिवाद by an unknown author.

Beginning:—० दाश्रयस्य नीलशब्दावाच्यतया व्याहतत्वात् त्वदुलमानमेवाप्रयोजकं घटस्य । (fol. 2 a).

End:—दृष्टो व्यतिरेक इति वार्तिकेन शुक्लादिशब्दैरभिधीयमानानां गुणानामव्यतिरेकात् गुणवाचि वा शब्द शुक्लवस्त्र० । (fol. 6 b).

No. 567 गुणगुण्येकशक्तिवाद by an unknown author.

Beginning:—अनुकूलतर्काभावात् नीलपटो न निलत्वप्रवृत्तिनिमित्तकतया नीलशब्दवाच्यनीलरूपान्यत् । (fol. 2 a).

End:—नीलशब्दप्रवृत्तिनिमित्ताश्रयपटस्य नीलशब्दवाच्यत्वव्याहतमिति विपक्षबाधकतर्कस्याप्रतिहततया वाद्यनुमान । (fol. 10 b).

No. 568 चित्रपटी (अ० १-१२) by an unknown author.

Beginning:—ओं श्रीगणेशाय नमः । अथातो धर्मजिज्ञासा धर्मोर्थो विधि चोदितः तत्प्रमाणं परीक्षं स्यान्नाक्षर्यैस्तत्प्रमीयते १ विधिस्तस्मिन्मानमेव नित्यः शब्दः पदात्मकः नित्यानि वेदवाक्यानि नानित्यानि समाख्यया २ प्रथमे प्रथमः etc. (fol. 1 b).

End:—याजमानार्त्विज्ययोर्विप्रतिषेधे परंबलो आर्त्विज्यं ब्रह्मणा एव कुर्युः सर्वेषु कर्मसु ३८६ इति द्वादशोध्यायः । समाप्तेयं चित्रपटी । (fol. 9).

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